

WHAT MEAN THESE STONES? THE EDUCATIONAL DEVELOPMENT OF  
CHRISTIAN PARADIGMS FOR TEACHING TRANSFORMATIONAL  
LEADERSHIP WITHIN AN URBAN CONTEXT

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by

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## **ABSTRACT**

# **WHAT MEAN THESE STONES? THE EDUCATIONAL DEVELOPMENT OF CHRISTIAN PARADIGMS FOR TEACHING TRANSFORMATIONAL LEADERSHIP WITHIN AN URBAN CONTEXT**

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The purpose of this research project was to test if biblical instructions would motivate Christian leadership to develop a raised level of conscious awareness about the practice of transformational ministry within an urban context. This model of ministry was implemented at Temple Bible College and Seminary in Cincinnati, Ohio. This action research model consisted of a pre- and post-test evaluation. The motivation of Christian leadership was measured by a method of qualitative analyses using the triangulation of three seminars. The research proved to be a significant paradigm to educate and motivate Christian leadership around transformational ministry within an urban context.

## ACKNOWLEDGMENTS

Many debts have been accumulated during the course of this Doctoral Project. There are so many people who have played such an important part in making this “Spiritual Journey” come true. So many wonderful persons have impacted the researcher’s life in the course of completing this study. There will inevitably be someone whom he will most likely forget to name or mention. If by chance he forgets somebody, he expresses his sorrow.

The risk of forgetting to name somebody would be simply unforgivable. Please realize it is not intentional to omit appreciation for some friends and colleagues who have been catalysts of inspiration and motivation during this process. The quarterback of this project was Mimi Cummins Anderson, an excellent, extraordinarily patient typist, who endured this writer’s overburdened schedule, deadlines and personal idiosyncrasies with graciousness far beyond the call of duty. It was her magical and skillful computer knowledge that assisted in producing this document. This writer is particularly grateful that she courageously endured his obsessive-compulsive revisions and reviews of this document. Words are inadequate to express the depth of his thanks and appreciation for her assistance. Mimi, it also goes without saying that this writer is solely responsible for the errors; and most conscious that the many shortcomings are his. This would have been a much better project had the writer used his time more wisely to discuss a few more points with his Professional Associates.

There were many friends and colleagues, especially the clergy fellowship, who greatly influenced him with words of encouragement, insights, information, and inspiration as well as other forms of assistance that cheered him forward. Furthermore, among this number who deserves a special note of gratitude are the students from Temple Bible College who were some of the context associates for this project. Truly, this writer appreciated the commitment of Rev. Larry Martin, Rev. Fermon Williams, Rev. Jerome Clay, Rev. Robert Boyd, Rev. Hershel G. Willis, Rev. Mark Bomar, Rev. Clarence Lee Smith, Rev. Sherwin Q. Ealy, Rev. George T. Moore, and Rev. Carlton A. Threatts. They played a vital role in the research for this project. This writer forever will be in their debt.

Again, it is impossible to pay tribute to all who have helped, and even more difficult to acknowledge the importance of so many who have contributed to the success of the project. Nevertheless, it is impossible to forget the joy he had in peer group sessions probing the issues of racism and poverty. Respectfully this writer will never forget the keen insight and the critical discussion with Bonnie J Miller, Henry I. Hargrow, Barbara J. Morgan, and Jacotte Previlus; you helped him remain focused and steadfast. It was during those peer group sessions that errors of judgment were corrected! The vision was renewed and the learning curve was lessened. It goes without saying how thankful this writer is for your friendship and fellowship. Your spirit filled our sessions with deep emotional attachment and transparent dialogue.

This doctoral project was conducted at Temple Bible College in Cincinnati, Ohio; River of Life Full Gospel Fellowship in Louisville, Kentucky; and Pilgrim Missionary Baptist Church in Cincinnati, Ohio. The writer wants to communicate his appreciation to each of these God-dwelling, Spirit-filled, "Houses of Truth." Thanks for your gracious



support of this Project during the various stages of fruition. Your leadership and your living examples, President Calvin A. Harper, Pastors Robert L. Grant, Jr. and Sherwin Q. Ealy, Sr. have been awesome models of Christian leadership. The contributions each of you have made will always be a reminder of how *Christian Partnership* can shape and undergird transformation in the Urban Community.

It has been an extraordinary privilege to have been counseled and guided, and so generously encourage by professional associates like: Dr. Calvin A. Harper, President of Temple Bible College, Dr. Kimberly Richards, Professor at Cincinnati State, and Dr. Kela O. Adams, Professor at Indiana University Southeast. There is nothing to do but pause and declare a special note of gratitude to each of you for giving wise advice, taking vital time out of your busy schedules to share in this vision. Thanks for sacrificing to provide this writer precious insights and grand memories for a lifetime. Kela . . . you will forever be a mentor!

There have been many who have over the course of these four years modeled genuine friendship. This is also an expression of his my thanks and admiration to Dr. Fredrick Heath, Pastor of Ammons United Methodist Church, Evangelist Claudette B. Foster, Rev. Rosalind Edelen Grant, Cynthia A. Oglesby, Benny Jenkins, Dr. William Grant, Joseph E. Schweing, Mortenous A. Johnson, Gwen Talbott, Gregory Anderson, Almae Henderson, Dr. Carl P. Adkins, Pastor of Golden Leaf Baptist Church, Dr. J. D. White, Dean of Temple Bible College and Dr. James R. Chisley, Pastor of Calvary Baptist Church. May this project prove to be worthy of your trust and friendship. Thanks for not giving up on the project! Ms. Pat Mitchell, you have helped this writer weather a season of personal and professional test of his faith to see this project to completion. It is

with deep felt appreciation for your confidence in this project and your enthusiasm for this writer's work!

This doctoral project has helped explore further this writer's personal commitment to complete God's work and to clarify, even more clearly, his ministry's purpose. He is most grateful for the help of mentors like Dr. Samuel E. Mann, Dr. J. Sherman Pelt, and John Mendez. He sincerely appreciates Dr. Pelt and Dr. Mann for their patience with him on this path of learning to profile the essential issues and events of self-discovery. Dr. Pelt helped him shape a theory of Christian education, and Dr. Mann helped him sharpen a theology for transformational leadership. He is indebted and cannot possibly convey his gratitude. You have allowed this writer to swim beyond your specialties and embrace his passion for knowledge to transform the urban crisis through the Gospel Ministry.

John Mendez, indeed, you are an Activist-Theologian! You helped this writer understand that he must turn his rage into "Righteous Indignation." You have modeled the "Ministry of Justice" as an essential Biblical ingredient of the Gospel of Jesus. The writer has learned a great deal from your comments on the moral crisis of racism and poverty.

In addition, Sam, the writer is not sure that you have fully realized how much your relentless and tenacious inquiry proved to be keen wisdom. It helped him recognize that new insight and knowledge can only arise from the dialogue between and among diverse voices. You have assisted him in finding his "Prophetic Voice."

The debts are numerous. It would be impossible to conclude this project without the remembrance of strong words of encouragement and the invaluable friendship of John

Shiposki. There was never an issue, be it personal or financial, that John did not distinguish himself as a friend and collegue. Words are inadequate to express the depth of this writer's appreciation and affection for his friendship. You are a precious friend and brother, who knows the depth of this writer's personal struggles. I especially appreciate and love you for all you have meant through more than twenty years. You have always shared in this struggle for justice for many years.

Finally, needless to say, along the way, Percy and Lorraine Vaughn, have nurtured this writer and instilled in him the desire to push beyond life's limitations. He is particularly grateful for the love and example of leadership modeled by his parents.

Ideally, a doctoral project is usually directed from start to finish by one specific mentor. This was not the case with this project. However, the conclusion of this work has been greatly improved because Dr. Howard Anderson gave his time and attention in ways that enhanced the scholarship of this work. It is fitting that he be recognized for his encouragement. He brought fresh eyes! In many ways, he provided a new perspective to some of this researcher's mistakes and misjudgments. It was because of Dr. Anderson's careful review of this project that many of the researcher's myopic points of view were corrected and presented with a greater degree of clarity. Without his helpful hand, his wise insight, his style of leadership, this project would have most likely suffered additional delay. He is most grateful for his partnership in the completion of the doctoral project and considers him a friend to this ministry. He was indeed a great asset! Please realize that without his help, this vision would have remained just a dream.

## DEDICATION

This Doctoral Project is dedicated to my children, Derrick Eugene Vaughn, Darla Danette Vaughn, and LeLand Eugene Vaughn with warm love and appreciation. It is my prayer this project will provide a foundational thesis as you recognize “The Problem of the Color Line.”<sup>1</sup> This project was a personal struggle to leave bits of breadcrumbs to motivate and inspire your intellectual and spiritual development. This work is set before you to inspire your appreciation for the Christian literature of African Americans who have made momentous contributions to our historical struggle for liberation.

Out of their passion to communicate the details of our struggles as a people, hopefully it will ignite your passion for transformation. It is crucial that you have a sense of the memories of community and an understanding of the stages of our historical transformation. If for no other reason, it is very important to never become a slave to someone else’s agenda, and to know the playing field is not level.

This project will perhaps seduce you to search for your spiritual transformation. You can get a recognition for your spirituality from the vision of these men and women of “Mighty Heart.” It helped this writer find the strength of heart to dare to embark upon such a journey of passion to impact the lives of poor and oppressed people through the Gospel of Jesus Christ! It is a frequent prayer that something will be said as these

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<sup>1</sup>W.E.B. DuBois, *The Souls of Black Folk* (New York, New York: Random House Publisher, 1976), 16. See further Frances M. Broderick and W.E.B. DuBois, *Negro Leader in a Time of Crisis* (Stanford, California: Stanford University Press, 1959).

that something will be said, as these thoughts are put down on these pages, to cause you to wake up and feel passionate about the role Christ Jesus plays in your life.

It is indeed yet unclear as to how much of an impact this ministry model will have on others. Nonetheless, it is very apparent this ministry project has greatly impacted this writer in ways neither of us can currently measure. We will all have an impact whether negatively or positively. It is our passion and responsibility to pass on to others a written record of our love and enthusiasm to motivate their success in life. It is this writer's desire this project will motivate and impact your life!

Seldom was there enough time to have shared it with you in depth, but a profound amount of inspiration is apparent just from the thought that God has given this writer such wonderful children like you to nurture and influence. Each of you has added marvelous blessings to his life. The impact you have made on him is too profound to describe through the classical expression of the English language. "Love you" is too plain and simple to express it exactly right.

This writer ultimately hopes the struggles of a father's life will voice the depth of how passionately he has endeavored to find answers to this question. "*What Mean These Stones?*" It has been a search of thought and action! There has been a new conscious awareness of God's purpose for his life in ministry. The previous pain and disappointments have turned out to be key and necessary stages of preparation for the Master's Service. These are the mysterious ways of God's workings.

Therefore, the completion of this project is one of the more curious, perhaps even mysterious, ways in which God causes one to re-evaluate the cost of the vision. God is always ready to challenge us through His wonders to do greater works! In an age when

the African American church is seeking new leadership, it feels like God has now carefully tailored this writer for His service.

Again, this project is dedicated to you! Read it slowly and, hopefully, often. Ironically written upon these pages are some Christian paradigms that whites cannot and, most likely, will not share with you on a historical level. Even to a greater degree, there are many blacks who have not taken the time to notice the significance of these historical events as information for our liberation. It overwhelms this writer how blind so many are to God's truth. Just to know how advanced some of these men and women were in their conscious awareness of our socio-cultural and religious situation is just amazing.

It is also clear, you will never be able to transform your life situation if you are unaware of *What Mean These Stones?* If you ever hope to transform your life situation, it is essential for you to become aware of this historical information. Therefore, you must develop an awareness of God's purpose for your life situation.

It is his hope that this doctoral project will help transform your struggles, liberate your thinking about suffering and motivate you to never submit to racial oppression. Whenever time allows him to reflect upon the level of devotion and dedication these men and women modeled, it causes him to feel a great sense of humility. It motivates and inspires him to give God Praise!

It goes without saying, but nevertheless it needs to be reiterated, the wish is that you are well! The vision for you is a complex combination of both compassion for your life and courage for your liberation. It will be most difficult to be successful in both life and liberation. Nonetheless, prove that nothing is impossible with God.

Finally, this writer's prayer is that this doctoral project will assist your understanding in how God uses our struggles to develop us intellectually and spiritually. All that is written here is with each of you in mind. It is written to motivate your study. It is dedicated and devoted to you because it seems clear that God has a purpose that also includes wonderful work for you to do. Never forget, however, *What Mean These Stones:* for without Christ Jesus in your life, you will unlikely reach the destiny which your father envisions for you. Love always!

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## INTRODUCTION

The central thesis or theme for this doctoral project was developed from theological speculation around the question . . . “*What Mean These Stones?*”<sup>1</sup> The African American community has a long tradition of the proclamation of the Christian gospel in the face of adversity, and some very hard and difficult times. It is within this context of Urban Ministry whereby the church has been challenged, specifically the Christian leadership within the African American church, to provide some answers to this generational crisis in the urban community. The question is: Can Christian leaders be trained for urban ministry? This doctoral project is an answer to the affirmative!

The answer to the “Urban Crisis” touches on every aspect of Christian leadership and ministry. Clearly, this crisis is not totally indigenous to either the African American Church or the African American community. The urban crisis touches every aspect of gospel ministry from the ghetto to the suburb.

Only a superficial understanding of this question would therefore assign responsibility primarily to the African American Church to formulate an answer. This is a “Spiritual Crisis”! The implications demand a theological-biblical examination of Christian leadership and Ministry Praxis, across racial and denominational lines, in a

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<sup>1</sup>What Mean These Stones? The stones are symbolic points of references for the education of God’s people. They are an innovative and creative paradigm that motivates people to ask essential theological questions about God’s purpose. Especially when life seems hopeless! We cannot overlook the purpose God had in mind when He instructed Joshua to erect this stack of stones when the children of Israel finally cross the Jordon River into the Promised Land. See the discussion of this theological question in Chapter Three of this Doctoral Thesis.

collaborative effort to find a resolution. Ultimately, the assumption for doing this research project was based on a fundamental biblical belief that the Church could develop *Christian Paradigms* that can educate and motivate Christian leaders to transform the urban crisis.

This research project nevertheless critically analyzes the leadership role of the church. The challenge is to develop and define educational methods to motivate and equip Christian leadership to transform the crisis in the urban community. There is a vast array of challenges, racial, social, political, economical and ecclesiastical. These are complex issues that make it more difficult to transform this crisis in our community from the perspective of urban ministry. The initial step is to train Christian leaders for urban ministry.

Here again, issues and the challenges are not indigenous to the African American community. Instead of being purely a racial issue, the question is a theological one . . . “*What Mean These Stones?*” The theology strikes the Christian cords of leadership in urban ministry and challenges the church to develop programs and Christian education to help the poor and marginalized in every sector of community, as well as the racially oppressed. The theological function of the question is a challenge to Christian leadership to devise practical and organizational solutions. Christian leadership must “Get Over Themselves” and construct some educational paradigms for teaching transformational leadership within an urban context for the practice of ministry.

This question brings to bear a genuine expectation for Christian leadership to respond to the oppressive and racial fragmentation within the urban community: In a

word, a new vision for Christian leadership. The development of new paradigms for Christian education, the encouragement of new prophetic voices for critical reflection, and the assessment of a historical connection between mentors of yesterday and new messengers for today.

This question actually promotes the necessity for involvement in community and engagement in dialogue around the urban crisis as a theological study to motivate and educate Christian leadership for the work within the context; and the ministry focus being the transformation of the urban context. This researcher sees *Black Theology* as a significant Christian paradigm for this transformational process. It is not the single answer. Nevertheless, it has a theological and biblical foundation from which Christian leadership can draw upon.

It is from the standpoint as a theological foundation that Black Theology addresses a wide range of issues that are endemic to the poor, the marginalized, and the oppressed in the urban community. It is the opinion of this researcher that Dr. Martin Luther King, Jr. heard this question. This makes him a model for which Christian leadership can connect. This is true even though King 's theological method was not called "Black Theology."

King's theology interestingly challenged the church and the urban community to consider some radical issues for social transformation of the urban crisis. The majority of King's transformational paradigms were taken from a biblical foundation. Indeed, none would argue that his theology was not a major critique of the actions and ministry

practices of the church leadership. King's critique was against both white and black leadership in the context of urban ministry.<sup>2</sup>

Theologically, one must admit that Dr. King defined and clearly developed new Christian Paradigms to raise the consciousness of both White and Black Christian Leaders in the Church. Many of the Christian Leaders who were motivated and mobilized to follow his leadership during the *Civil Rights Movement* were driven and challenged to answer this theological question of *What Mean These Stones?*

The emphasis is ultimately on making the Christian Paradigms plain. There is a need for the Church to develop paradigms of Christian Education that are easily understood by those who never go to Seminary, but practice ministry in the streets of our urban communities. This question is indeed a theological challenge to Christian leadership in every practice of Urban Ministry. No Ministry of *The Gospel* is exempt! This is not to exaggerate the crisis, but it is important that Christian leadership view the urban crisis through the historical and biblical lens of the oppressed and the poor.

Hence, to be sure, it is imperative that Christian leadership in the *African American Church* be prepared to answer this theological question: "*When your children ask their fathers in times to come . . . saying . . . 'What Mean These Stones?'*" This question cannot be answered without insight and vision for the development of an Educational Lesson Plan defined by the Church to teach those who practice Urban Ministry. Seeking out the answer to this question from the generation of African

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<sup>2</sup>"The Un-Christian Christian: SCLC Looks Closely at Christianity in a Troubled Land." *Ebony* 20 (August 1965), 76-80. See Also, "The Church and the Race Crisis." *The Christian Century* 75 (8 October 1958), 1140-41.

American scholars whose sacrifices are endowed in the dusty repositories of the struggle for liberation and freedom is the challenge of this Doctoral Project.

The vision is not only for problem solving; amazingly it is the ability to see below the surface. Surely, the church needs to look below the surface of the urban crisis. Visionary leaders know that it pays to look beyond the obvious to understand the complex. We need more visionary Christian leaders! The bible writer says: "The purpose in a man's mind is like deep water, but a man of understating will draw it out."<sup>3</sup> Unless otherwise noted, all scripture references are taken from the King James Version. Then too, "A Man's gifts will make room for him."<sup>4</sup> Christian leaders must put their imagination to work! This researcher defines a Christian vision as faith to believe in your destiny without verification of the facts.

The leadership in the African American church consequently must be educated and motivated to revisit theological motifs that are left in the dusty repositories of the storehouse of church history. It is from these biblical and historical principles that the current leadership can formulate new creative, imaginative, Christian paradigms to transform the urban crisis.

Admittedly, not all historical data will be functional. On the other hand, Howard Thurman, Martin Luther King, Jr., and James Cone, offer rich suggestions to transform the crisis in the urban context. This researcher reviewed and revisited the theological discourse, the dialogue of these Christian leaders, to develop a synthesis for teaching

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<sup>3</sup>Proverbs 20:5

<sup>4</sup>Proverbs 18:16

*“Transformational Leadership Within an Urban Context for Ministry.”* This resulted in a seminar class for ten preachers at Temple Bible College in Cincinnati, Ohio.

It is of course true however, that Thurman, King, and Cone offer a different individual response for modeling the transformation of poverty and oppression. Nonetheless, as Christian leaders, each has a specific concern for the crisis in the urban context of ministry. It is important to see a significant theological similarity as well as the diversity in their biblical model. Again, each of them, in their respective theological motif, understood the relationship of Jesus’ ministry as a Christian paradigm found in the biblical gospel. Each of them found concrete evidence from biblical paradigms to suggest ways to transform the urban crisis through the proclamation of Christian ministry.

In other words, the thesis of this doctoral project is to activate the creative imagination of these Christian leaders. How to make innovative use of those Christian paradigms locked away in the historical repositories must be utilized to motivate and educate preachers who practice urban ministry. Jesus taught His disciples to use biblical paradigms to transform His community of poverty and oppression. This is one of the theological models the researcher used as a foundation for the project.

James Cone typically discovered a new way of expression for his theological passion about the urban crisis. This researcher has incidentally found a synthesis for theological expression in the work of Howard Thurman, Cornel West, and James Cone. In a similar fashion, this researcher has had a raised theological consciousness. Much like James Cone, who drew upon a new conscious awareness from the study of Martin and Malcolm’s views on the urban crisis, this research project has greatly influenced this

writer's view of urban ministry. This doctoral project helped this researcher articulate a new passion for transformational leadership in the African American church and community.

James Cone gives a very convincing testimony about his theological transformation. Accordingly he writes: "I was transformed from a Negro theologian to a Black theologian, from an understanding of theology as an analysis of God-Ideas in books to an understanding of it as a disciplined reflection about God arising out of a commitment to the practice of justice for the poor."<sup>5</sup> James Cone stated: "I discovered a way of articulating what I wanted to say about theology and race that not only rejected the need for my professors' approval, but challenged them to exorcise the racism in their theologies."<sup>6</sup>

He goes on to explain, "Malcolm taught how to make theology black and never again to despise my African origin. Martin showed me how to make and keep theology Christian and never allow it to be used to support injustice."<sup>7</sup>

It is the thesis of this doctoral project that the same theological consciousness and cultural awareness, when taught with passion, when passed on to others in urban ministry, can also motivate and educate Christian leaders to transform the crisis in the African American community. The primary issue is the transformation of one's self!

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<sup>5</sup>James H. Cone, *Risks of Faith: The Emergence of A Black Theology of Liberation* (Boston, MA: Beacon Books, 1999), Introduction p. xxi.

<sup>6</sup>Ibid.

<sup>7</sup>Ibid.



Therefore, the question, “What Mean These Stones?” has forced this researcher to search deeper into his theological understanding during the practice of urban ministry with the poor. The oppressed and the marginalized need an answer to the question. Does the church hear this question as an urgent cry from within the urban community? In part, these stones remind the church and the country that the struggle against poverty and racial oppression continues despite how much we progress or how very far we have come. The cry from within the urban community sounds an urgent need to find new ways of doing ministry that will liberate the oppressed, transform the plight of the poor, and motivate the marginalized to regain their hope in life.

There are arguably other urgent needs. However, the root of this theological question goes back to the historical leadership days of Nat Turner, a Baptist preacher; Henry McNeil Turner, an Episcopal Church Bishop; Marcus Garvey, a black nationalist; Harriet Tubman and Sojourner Truth, freedom fighters. This root is the link in history that joins together the theological imagination of Martin, Conc, and Malcolm. The root is a vital theological resource for the development of new Christian paradigms. The church must draw from this theological root.<sup>8</sup>

“Black Theology,” as a Christian paradigm, is not new in terms of a literary sense. Basically, it is an indication of a ministry focus that rejects racial oppression and the marginalization of the poor. This too was a ministry of Jesus Christ. One must never forget Jesus’ ministry was in an urban context of the Roman Empire. The church must

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<sup>8</sup>Jules Archer, *They Had a Dream: The Civil Rights Struggles from Frederick Douglass to Marcus Garvey to Martin Luther King and Malcolm X* (New York, NY: Penguin Books USA, Inc., 1993), 8-17.

re-focus its ministry on the most vulnerable and degraded members in the urban community.<sup>9</sup>

The transformation of the urban context will unfortunately not happen as a logical process. It will happen as a process of teaching the gospel logos. Jesus said . . . "Go ye therefore and teach all nations . . . Teaching them to observe all things whatsoever I have commanded you."<sup>10</sup>

Against the urgency of people dying in the streets of our urban communities . . . Jesus said "Go Teach Them!" This research project firmly believes Christian education is a viable solution to transform the urban crisis. James Baldwin was correct when he said education is a paradox to most people. He wrote:

The paradox of education is precisely this—that as one begins to become conscious, one begins to examine the society in which he is being educated. The purpose of education, finally is to create in a person the ability to look at the world for himself, to make his own decisions, to say to himself this is black or this is white, to decide for himself whether there is a God in heaven or not. To ask questions of the universe and then learn to live with those questions is the way he achieves his own identity. But no society is really anxious to have that kind of person around. What societies really, ideally, want is a citizenry which will simply obey the rules of society. If a society succeeds in this, that society is about to perish. The obligation of anyone who thinks of himself as responsible is to examine society and try to change it and to fight for it—at no matter what risk.<sup>11</sup>

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<sup>9</sup>Wayne A. Meeks, *The First Urban Christians: The Social World of the Apostle Paul* (New Haven, CT: Yale University Press, 2003), 9-15.

<sup>10</sup> Matthew 28:19-20

<sup>11</sup>Michael Eric Dyson, *The Michael Eric Dyson Reader* (New York, NY: Basic Civitas Books, 2004), inside cover.

It is clear that Christian leaders are challenged to educate and motivate others in urban ministry to think creatively and act boldly to transform the suffering of poor and oppressed people.

The authentic transformation of this context will require the education of people to think creatively and imaginatively with a fresh vision, and a willingness to criticize black leadership as well as white leadership in the church. For the most part, Christian leadership has quibbled over the details of poverty and racial oppression, thereby leaving the question “What Mean These Stones?” unanswered.

Consequently, on this note, this doctoral project was designed to educate and motivate Christian leaders to formulate some answers to the theological question. Therefore, the following is an overview of this project by chapters. It is a summary of the rationale, which gave rise to this doctoral project, and a thematic interpretation of the complexity and diversity that underscores the work of Diarfa Gospel Ministries, Inc.

In Chapter One, *The Manifestation of a Ministry Focus*, the specific details of ministry is discussed. This chapter is divided into four (4) areas of discussion: *The Ministry Person*, *The Ministry Purpose*, *The Ministry Problem*, and *The Ministry Program*. This chapter includes a description of this researcher’s call to ministry, the motivational factors that were inspirational in the development of an urban ministry, and information about the problems associated with the advancement of the gospel.

Furthermore, this chapter provides insight into the sociological context that influenced this researcher’s passion and concern to practice urban ministry. In this chapter, you will notice the signs of a synergy between personal experiences and

professional expectations. A greater conscious awareness of the problem moved this researcher beyond “church work” to “kingdom work” on the urban streets. This chapter will revisit particular socio-cultural context that were periods of disappointment and discouragement as well as acclamation and advancement.

Next, in Chapter Two, *The Exploration of the State of Art in this Ministry Model* is a probe and discussion of the scholarly work of basically three Christian leaders (Thurman, West, and Cone) who have addressed and analyzed the urban situation. It is a review of some minister-scholars who have addressed the crisis of those who are poor and live a marginalized status. Again, this chapter is divided into three components for review: *The Informational Component to Liberate the Context*, *The Instructional Component to Educate the Client-Class*, and the *Inspirational Component to Motivate Others about Jesus the Christ*.

A further discussion in this chapter is a theological reflection on Jesus’ relationship to poor and oppressed people as a central part of His ministry. The context of urban ministry is examined through the interpretive lens of Dr. Howard Thurman, Dr. James Cone, Dr. Cornel West, and Dr. Myles Munroe.

In this chapter, one gets to listen to the “prophetic voices” who have enriched this researchers understanding of the urban crisis. Actually, the fundamental thesis of this chapter is: “Christian leadership” is not born, but developed. This chapter will focus on patterns, principles, precepts and practices of Christian leaders that could be useful for the transformation of the urban context.

Chapter Three chronicles *The Preparation of a Theoretical Foundation* for the project. Thus, the task of this chapter is to present a rational trajectory that provides a biblical, theological, and historical review of the thesis in this model. This chapter is replete with scripture references from the Bible that support the thesis in the theoretical model.

In addition, this chapter is a theological and biblical engagement with God to formulate Christian paradigms to help the oppressed and poor. There is a search for key historical factors that can enhance the way the church does urban ministry.

Chapter Four includes *The Definition of a Ministry Methodology*. This chapter discusses the research method and tools used to test the model. In this chapter is a review of the method of data collection, the research survey and questions, a discussion around the benefits of qualitative research as a method, and collected data from the pre-post test given to the seminar class.

More specifically, there is an evaluation in this chapter of the three different seminars. This project was triangulated and tested at different timeframes to measure the model's effectiveness to motivate Christian leadership.

Chapter Five, *The Implementation of the Field Experience*, describes the process and practice of teaching *Christian Leadership Within An Urban Context*. This chapter explains how the initial twelve-week seminar was developed for ten students at Temple Bible College in Cincinnati, Ohio. In this chapter there is a description of the teaching methods (the lesson plan) used to motivate Christian leaders to transform the urban

community. This chapter also provides organizational charts to review the educational paradigms that evolved from the actual implementation of the ministry model.

Finally, in Chapter Six, *The Reflections: Summary and Conclusion*, are the observational findings and recommendations. These findings suggest areas in the practice methods that need programmatic refinement and re-adjustments. The principles of the model are evaluated for how effectively they motivated, encouraged, and educated Christian leaders for the practice of urban ministry.

This chapter is ultimately the place where suggestions for revisions and review are reported and discussed in order to replicate this doctoral project. The suggestions in this chapter reinforce the need to redefine Christian education to address the urban crisis. Church leadership must be educated and motivated to use biblical paradigms to transform the crisis.

The fundamentals of leadership are essentially central to the Church's role in the transformation of the urban context. Therefore, the discussion is in light of *The Educational Development of Christian Paradigms For Teaching Transformational Leadership Within An Urban Context for Ministry*. The discussion is about how to pass on this teaching and raise the level of conscious awareness among faithful men and women who shall be able to teach others also.<sup>12</sup>

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<sup>12</sup>2 Timothy 2:1-2

## CHAPTER ONE

### MINISTRY FOCUS

A Christian ministry is meant to motivate others about God's transformational Program through instruction, inspiration, information and influence. The purpose of this Ministry is to provide Christian Leadership and to motivate and mobilize Christian Leaders to transform the Urban Context. This ministry is motivated by the idea of transformation. It is a serious concept that can have a generational impact for the oppressed and poor people who live in the Urban Ghettos. The teaching of Leadership skills in the African-American Church is an urgent need. There is an urgent need to transform our urban community. *This writer believes that one of the major weaknesses of many Pastors and Church Leadership, who do ministry in an urban context, is the lack of training methods to do Christian education in this area of urban ministry.*

The focus of this ministry is to *inform, inspire, instruct, and influence Christian Leadership who practice ministry in a particular urban context, to become transformative leaders of the church. It is a basic format for Transformational Leadership that is a collaborative partnership.* Ideally, the focus is to help churches coordinate leadership programs or develop a conference agenda for evangelism. In many ways, this ministry is designed as a consultant for a specific urban church or leadership group within various urban contexts. It is the vision of this ministry to provide fresh insight and information to encourage Church leaders within an urban context to do God's

Works! The visionary task of this ministry is to motivate and encourage Christian Leadership. Many of our communities and churches need this type of vision clarity and solidarity. Therefore, as the church goes, so goes the urban community.

Over the period from 1984 -2002, our awareness of the importance to move beyond church work to Kingdom Work became a passion. We began to design and organize programs to equip and encourage new leadership development for the church. The focus of Diarfa Gospel Ministries, Inc. (DGM) is designed to encourage leaders in the church and community to think “*outside of the box*” in an effort to reach those who are *outside of the church*. The goal of this ministry is to bring individuals and ideas together who have a heart for Christian Leadership development in the area of the urban context. The method designed to bring together Christian Leadership is through the development of “Leadership Seminars and Workshops.”

Therefore, out of our understanding of need, we have designed an educational program to address this issue among those in urban ministry leadership. It is our intended purpose to motivate new leadership to do ministry in an urban context with a renewed sense of conscious-awareness to use the biblical text as a transformational tool.

Over the years, our theological focus for ministry has sharpened. On the core matters of God’s word, there can be no compromise. This means not even to ensure unity *in the urban community*. Spiritual Leadership must not repeat the same old stale formulas of reformation. God calls Church Leadership to works of transformation. Too many African-American Church Leaders blame “The Man” for all of our urban troubles. This blame game is counter-productive. We must accept our limitations and seize our role Christian leaders who face the challenges before us in the urban community.



Nevertheless, we must also be honest about the historical events and social factors will contribute to the “Urban Crisis.” Incidentally, poverty and racism have given shape to our methodological and theological frame of reference whereby our focus perspective for ministry has evolved. Ministry, more often than not, is as Dr. James H. Cone has articulated so clearly . . . “A Theologian’s *Personal History*, in a particular sociopolitical setting, that serves as the most important factor in shaping the methodology and context of his or her theological perspective. Thus theologians ought to be a little more honest, and let the reader know something about those non-intellectual factors that are so important for the opinions they advance.”<sup>1</sup> This is also a primary concern for this writer.

Therefore, in an earnest sincerity to be honest about the theological ideas that are proclaimed in this paper, this writer will go back and revisit time periods of disappointment and discouragement as well as advancement and acclamation. The focus of this ministry will be presented in four contextual perspectives:

- (1) The Ministry Person,
- (2) The Ministry Purpose,
- (3) The Ministry Problem, and
- (4) The Ministry Program.

Very often, the central dilemma most emancipatory learners have to come to terms with, initially, is the personal transformation of self. This was nonetheless true in the manifestation of this writer’s ministry focus. It was clear that there were some deep wounds that needed to heal.

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<sup>1</sup>James H. Cone, *God of the Oppressed* (Maryknoll, NY: Orbis Books, 1997), xix.

### **The Ministry Person**

When “My Soul Looks Back,” this journey has changed and impacted this writer’s life in ways which are incomprehensible: First, as a Christian, secondly as an African-American preacher. This may be one of the most difficult time periods of his life. This Spiritual Journey, at times, made him feel so inadequate. It is reasonable, to assume, all the answers are never given in either one edition or time period. The answers come at different mental frames of awareness. The description of this Spiritual Journey is a mental review of a volume of many experiences. Therefore, each volume is edited and enclosed with good, and not so good experiences. Every experience is encapsulated into one edition, woven beautifully into a bound spiritual adventure for maturity and reflections. This journey is spiritual simply because it has caused the writer to discover dozens of powerful events which the mind and intellect cannot explain. It is also spiritual because one must learn to endure pain and adjust to various lifestyle transformations. This certainly does not mean that this writer is fully healed, but he is whole enough to share the essence of his experience.

The spiritual development of his faith journey is filled with periods of change. In an unmistakable way, these time periods have become foundation stones on the road to self-esteem and self-awareness. Similarly, when forced to assimilate facts that surround the development of this writer’s faith, it proved to be quite an emotional period.

### **A Historical Glance at Family**

He was born poor. Jeffersonville, Indiana is a city nearing the Southern part of the state, situated on the Ohio River. The closest urban environment to Jeffersonville is

Louisville, Kentucky. He was not born in a hospital. However, there was Clark County Hospital in Jeffersonville, but it was selective of race. African-Americans were not admitted. Therefore, on March 21, 1945, the time period of his birth, was pulled from the warmth and darkness of a mother's womb into the light, onto a cold table arrangement in a house. So being born in a house, on Beechwood Avenue, not in Jeffersonville, but in New Albany, Indiana is the context of the writer's life beginning. The house is still there today. It is a vivid reminder of how things change, but stay the same.

Being the first of six boys, the terms and conditions of life never seemed fair. The role of leadership was something that became a matter of fundamental essence and opportunity. "This is Black Family Theology." The oldest must accept the responsibility for the younger. This concept is not new to the social arrangement in non-African-American families. However, in his family, the general delegation of this role had few rewards. This is one reason he felt mistreated. Now he realizes it was a rite of passage!

There was just no escape. His brothers were left to his charge and care at an early age. Today, this would be unheard of in any home. The social workers would have issued court custody papers. Somebody would be there at the door of his or her home, with legal backup in uniform. This kind of family theology would be truly controversial today. In his time period, it was part of "The Rites of Passage."

#### An Asthma Attack

Being born with a serious condition of asthma; his father often, today, will still call him "Asthma." He missed so much school because of being sick. Most of his youth, he was in the hospital. This illness continued well into my early twenties. When an

asthma attack would come, that was what we called this illness. There was this doctor. He was white. His practice was in New Albany, Indiana. He knew just how to treat it. He was a good doctor. However, getting treatment was not without its problems. During those days, the writer's father had to take him through the back door into the doctor's office. It was another one of those unwritten rules. There was no mingling of race. White people might catch some inflammation of color disease. Patients of different races were not allowed to visit the doctor's office at the same time. It is the hope of this writer that this does not sound harsh. It is just a historical reality. There seemed to be no professional sense of knowing when it was time to make a change. He however knew it. But what could a young African-American, asthmatic from a poor family, do to change such old traditional habits among white people? Consequently, this is the challenge many African-American leaders face today within the urban context of ministry; how to make a life change. How to transform this urban context?

However, back then, it did not matter to him that African-Americans were not allowed to receive medical treatment the same as white people. The only essential thing, at the time, to him, was getting more air to breathe. And this doctor knew just how to treat his major concern. When his chest would become overextended like one of those old-fashioned hot water hags, this concerned him. His lungs would fill to capacity and then stop. There was room for no more air. The sound was like a baby's rattle that had been lost deep inside his chest. Sometimes when his mouth was opened so wide, you could look all the way down into his soul. It was difficult to get air when an asthma attack hit.

This doctor died. This was a personal and painful sense of loss. This writer suffered for months before his father found a new medical doctor to treat the asthma attacks. Asthma ran in his family. His father and mother both had the illness. Still sometimes his father would have an attack. The illness has come back on his father again. It was thought he had outgrown it. As he got older, it returned. This often concerns the writer too. The advice his parents would give when he sought consolation, about being sick all the time was “you will outgrow it.” The only words he wanted to hear, especially at those times, when air depletion and reduction was problematic were, “*You are healed!*” This was a period in life when this writer knew that God had a special purpose for him. It was times like this when he reflected back to sitting in that ditch suffering with asthma.<sup>2</sup> It was reinforced also when going inside Wesley United Methodist Church, as a paperboy, to pray before the altar. At every juncture of this *Spiritual Journey*, it was clear that God had a purpose for him in His Church!

When he reflects back on those asthma attacks, it seems to him that racism was a similar illness. Growing up back then, he never knew when a racist attack would over-extend his capacity to breathe. Moreover, today, there is little consolation that enough white people will outgrow racism so that life for many African-Americans within this Urban Context is not depleted and destroyed by the illness.

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<sup>2</sup>At times when he had an asthma attack, he would go out to the ditch in front of his house. It was easier to breathe in the cold, damp air.

### A Damascus Road Experience

Sundays were certainly periods of renewed hope! It was a time of celebration. While great mystery surrounded the time period. It was reassuring to remember that Sundays were meant to increase his spiritual maturity.

This is the first time this writer has reflected back to that Sunday worship service with such clarity. It is yet a vivid picture. It was one of those spirit-filled-Baptist-Worship-Services. Pastor Claude Kimbrough was a great preacher. His sermons were moving to the soul. He could set a church on fire! He could deliver the message!

On this particular Sunday, his message was about Paul's Damascus Road Experience. Nobody forgets his or her Damascus Road Experience. The experience gives affirmation to your Spiritual Journey. Just as on the road to Damascus, God affirmed the Apostle Paul's journey. On that Sunday, God affirmed this writer's journey too.

Still today, he can picture the attitude of God's Spirit all over the church. It was all over him too! He was twelve years old. Something strange was going on. It was happening not only in this church, but it had engulfed this writer too. He was in tears and could not either stop or control this downpour of water coming from my eyes.

Pastor Kimbrough gave a moving invitation to "Come to Jesus." The Spirit of God was very high. The people in the pews were weeping openly. Shouts of rejoicing were springing out all over the Church. There was an overwhelming feeling of peace in the midst of uncontrolled emotions. He was afraid of what he was feeling. It was like fire down-in-his-soul. It could not be explained. Something was just different. There was an ethos that suggested there would not be any sneak attack "*up in this house.*" There was no need to be concerned that somebody would arrive, and not be welcomed, because they

were less privileged than whites. There was no thought of race. It was a time to rejoice! In the African-American tradition, Sunday was a race embracing moment unlike the race-embittered moments of the week. Sunday was a time to be free!

The writer's mother had, very seldom to his knowledge, let out loud sounds of shouting. However, on this Sunday, she cried out. There was no sense of shame about any uncontrolled emotional outburst that day. The intensity had him in an emotional and pulsating state of bewilderment. As the choir was singing the invitational hymn, before he knew it, something lifted him to his feet. He attempted to remain in his seat. Nonetheless he was not in control of his desire to stay seated. Something Got-A-Hold of him!

When the writer realized where he was, and what was happening, he was standing in front of Pastor Kimbrough. On that Sunday, God gave affirmation to his Spiritual Journey. On that day, Jesus saved this writer! That day was an unexplained experience. It was a period of highlight, which will forever be a measurement of God's mystery. It inevitably was a special period on this writer's spiritual journey that was separated into a new frame of spiritual awareness for him. It is the awareness from this experience to which he seeks to find answers to the question: "What Mean These Stones?"

### An Academic Cripple Learns to Walk

In 1965, the writer graduated from Jeffersonville High School. He was an academic cripple, two years behind his classmates. *Limited by what he did not know and labeled because he did not know more.* Yet, he was determined. He was ambitious! He had a vision. He had a dream of going to college. Nobody in his family had a college

education. Who would be his role model? With whom could he share this vision? The odds were against him. So, he shared it with God!

He is sure that today there are many African-American young men and women who are ambitious-dreamers, however their vision is still locked within walls of an urban context. This urban context will become the only university many of them will attend. The odds of racism and poverty too are against them!

In the third grade, the writer's educational progress was stunted. He missed one year with asthma. He had to repeat that grade. It arrested his social development and crushed his inner awareness of self-esteem. The fifth grade was another devastating failure. By the time he was in the sixth grade, his self-esteem was gone. At that time, the writer was two academic grades behind his classmates. The events during this period of time reshaped and restyled the intellectual and humanistic architecture of his mind. The determination to achieve a better lifestyle than he had experienced as a youth became the goal that motivated him. This was a renaissance period for him. He set out to change his life.

In 1967, the writer was hired on the City of Jeffersonville's Fire Department. Being 22 years old and only the third African-American to work on the city fire department was a major achievement. Leslie Kavanaugh was hired first. He worked on Crew "A." James Dyson was next. He was assigned to Crew "B." Six months later, the writer was hired and assigned to Crew "C." When he went on the department, the men called him "*Holy Joe*" because he always read his Bible at work.

The Mayor never liked him. One time at a City Council Meeting, the Mayor got mad at him. He represented the local AFL-CIO Fire Fighters Union. When the writer



gave a wage comparison of the salary level between that of professional painters, the Fire Department wages were lower. Therefore he reported the fact in a meeting at City Council. The mayor turned red, looked directly into the writer's eyes and said, "If you don't like your job . . . you can leave." He was 23 years old. This was one of the best jobs in town. The writer asked the Mayor, "Is this a personal attack?" He explained his position as the representative of this body of firemen. He reiterated they were all union members. All this was written in the local newspapers the next day. Thereafter, the writer's name was mud. However, mistreatment can build character.

Some of the men who have now retired ask him if he regretted having left the department. It is a no-brainer. How could he have stayed there for 20 years, and still live in a city without a sense of destiny?

In August 1970, he was accepted in Indiana University Southeast. He continued full-time work for another year at the City Fire Department. This was a time when his eyes opened to see beyond the limitations of his life in Jeffersonville. The dream was in reach. He remembers the night before his vacation was to start. The bedroom was empty. He had taken his shower and the other men on the crew were watching television. He folded his hands and bent down over his bed and prayed: "O Lord . . . I want to go to college." This is the answer God gave him, "Why are you still praying about this . . . go and enroll." The very next day he enrolled in Indiana University Southeast. He was 25 when he started College. The next year he resigned from the Fire Department. To this day the City of Jeffersonville has refused to pay the money he paid into the retirement pension fund. When he left the department, he could only see his dream ahead of him. The City saw his pension in front of them. The chief never gave him any paperwork to

sign. There was no exit interview. This was his money. The writer has requested it on more than one occasion. It is always rejected! The City Clerk wrote him an "*I am sorry*" letter.

The next four years at the Indiana University Southeast were worth the loss. Indiana University Southeast (IUS) moved from Jeffersonville to New Albany, Indiana. In 1974, the writer's class was the first to graduate from the new campus. This campus was beautiful with all new modern buildings. The campus is tucked away behind the hills on Grant Line Road. He played on the first varsity basketball team at the school and was involved in every level of the scholastic and athletic programs. He was involved in Student Government; he coached the first girls' basketball team. In 1973, the writer was elected Student Body President. The same year, he took a delegation to Washington D.C. during President Richard Nixon's term in office. This was one of his first visits inside the White House.

### Racism Always Leaves You Scarred and Scared

In 1974, the writer was elected Senior Class President. It is ironic, how Chancellor Edwin Crooks did not let him address the class of 1974. The title "Senior Class President" was not printed beside his name in the program. In the history of Indiana University Southeast, this writer is the only student to hold both of these prestigious offices. There has never, to this date, been another African-American student elected to either office. Today, if you review the records these historical facts are hidden, and have been laser cut from the records. The University's actions have left an indelible scar on his self-awareness. This scar was *reinforced* by people in authority over him. It was *repeated*

by people who helped rearrange the facts. It was *reproduced* by teachers who knew the facts, and kept silent. Finally it was obfuscated by a system he was taught to *respect*.

There was a real need for restoration in his spiritual life. What was God asking him to do? The very fact this question was troubling him, meant that he had to rethink his life. The time was way overdue for him to take the course of action that God had planned.

It seemed clear that God wanted him to be a preacher. He was running. God wanted the writer to go down to Nineveh, but he was en route to Tarshish. He was not ready or willing to either exchange or extend the episode of my life's journey for the ministry. For what? A spiritual message which nobody wanted to hear. He was not ready to accept the responsibility of a preacher.

It was clear, of course, God had marked him (set him apart) for His work, yet he complained at every juncture of this journey. He ran from God's call to preach. His thoughts were there must be a way to answer this question that troubled him, and not become a preacher.

He searched for some other method to resolve the meaning of "These Stones." It is funny the vows we will make to God when tough times come. His heart was given to help the poor and oppressed. Was not that enough to please God? Therefore, he devoted his life to issues of social and racial justice. Is not Social Work enough? There must be a way to keep his vow to God without becoming a preacher? This was a battlefield. There was a war going on in his soul to understand "*What Mean These Stones?*"

### Social Issues That Shaped His Context

The writer remembered his white friend. His name was William Hambley. It would not be necessary to indicate his color, but in contemporary America according to Eric Lincoln, "The validity and the meaning of what is said is left in jeopardy, if the color of the subject is in doubt."<sup>3</sup> Hambley was a good friend and lived in Jeffersonville. He and the writer met at Indiana University Southeast. Bill, as this writer called him during those days, went to Law School at Indiana University. He was devoted to social issues and poor people. He graduated from Law School and moved to the Appalachian community and started his law practice.

We had some engaging conversations. While the writer served as President and Bill served as Vice President, Bill used to enlighten him about the real world. "*You would not be the President*" in the real world, he would often remind this writer. And, in return, this writer used to remind him, "*Yes, but in this world, he was the President.*"

### The Influence of A Rebel

We were both rebels! Simultaneously, we faced our two worlds, and daily lived in two different environments. Yet this difference never tore our friendship apart. Richard Wright, James Baldwin, Albert Camus, Faulkner, Steinbeck, Erich Fromm, R. D. Laing, Frantz Fanon were, unwittingly, men whose ideas had shaped their existentialist imaginations for social change.

Their minds could not disentangle the problems of poverty and injustice. Nonetheless, their friendship engendered a great deal of respect for one another's special

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<sup>3</sup>C. Eric Lincoln, *Is Anybody Listening to Black America?* (New York, NY: The Seabury Press, 1968).

emphasis on humanity's plight. They sympathized with the plight of the oppressed and made their problems a priority on their political and sociological orientation of life.

One time Bill said, "If you want to be a leader, you must feel and be exposed to the same treatment as the people your heart is moved to lead." Years later, this writer found that to be so true. This unknown desire was a mysterious voice in his head. It was difficult not to recognize it as an emotional and spiritual connection to God. It exceeded the boundaries of any resistance. It was a calling. It had to be answered! It meant also this writer had to expose himself frequently to newer levels of sorrow that were beyond his existentialist imagination. As Shakespeare put it . . .

The forms of things unknown, the poet's pen  
Turns them to shapes, and give to airy nothing  
A local habitation and a name.

Such tricks hath strong imagination,  
That, if it would but apprehend some joy,  
It comprehends some bringer of that joy;  
Or in the night, Imagining some fear,  
How easy is a bush supposed a bear!<sup>4</sup>

Their imaginations were not restricted only to manifestations of intellectual expression and the verbalization of concern for people who lived in poverty. They paid tribute to the men and women who influenced these existentialist imaginations. Bill went to work in an Appalachian Community. The writer went to work in an urban community in Philadelphia. Their environmental goals were the same: transformation of the conditions of life for the enhancement of the people. There was a profound emptiness which both of them had to overcome through factual involvement, instead of fictional imagination.

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<sup>4</sup>William Shakespeare (*A Midsummer Night's Dream*, Act V, scene 1).

In 1979, a new awareness of that question was so alarming, that it became this writer's mental battlefield. He felt a profound emptiness. A sharp psychological dissonance. A sense of being out of step with God. It was necessary for him to take an unflinching look at his relationship with Christ Jesus. This was a time period given to the review of some basic values and principles on this spiritual journey. How could he forget the promise he made to God back on November 21, 1963, in that hospital bed with asthma? Everybody knows where he or she was on November 21, 1963. He was in the hospital again with a chronic attack of asthma. The nurse had just given him a shot to help him breathe better.

When he looked up and caught the last words from Walter Cronkite as he gave the news report. "The President has been assassinated." This is what he thought Cronkite had said; in a stunned effort to hear him clearly, he turned up the volume. He said it again. Well, this time he thought this must be a historical account of President Lincoln's assassination. People do not kill the United States President nowadays. These were the reflections he had on Kennedy's assassination. Yes, he heard it correctly from the hospital bed. Really, he was too sick to get any sicker. This event marked his political growth!

The day before, the writer's parents were in the hospital room to visit him. He was in and out of consciousness. This was a period of spiritual epiphany for him. Both of his parents had tears in their eyes. People did not believe he would make it through this asthma attack. He can still remember closing his eyes and talking to God from his heart. "Heal me and I will serve you" was his plea. On November 21, 1963, he began to realize

he would make it through another illness. God had answered his prayer! It was a very sacred promise. It was time to keep his vow.

### The California Experience

The most complex and compelling influence in this writer's life, ministry, and spiritual journey was a time period in California. He lived in California from November 1977 through April 1991. During this time period, he journeyed between two major urban metropolises—San Diego and Los Angeles. It is not difficult to understand, but a place like Jeffersonville is hardly preparation for an urban lifestyle. It was the spiritual maturity he found during this period of time. In essence, the acculturative weight he found in self-renewal and self-awareness that was the vehicle to claim a new community. San Diego was not his birthplace. Nevertheless, it was the hub of redirected memories. It was the city where he grew to maturity on his spiritual journey. In spite of the changes during this period, nothing seemed right! In less time than he could foresee, the collapse of everything he felt important, was about to come down on him.

It was two days before Christmas. Once again, he needed God's intervention. Sorrow had smashed down the doors that he now valued. The winds of controversy had broken into the storage room where his dreams were hidden. The crisis took him from the plush avenues of San Diego to the poverty alleys of Los Angeles. There was no visible sign. The date is infused in his memory bank. It was December 23, 1982. The EEOC mailed his letter of termination. He lost everything he had accumulated! Marriage, money, motivation, and meaning. Being a change agent is a radical and expensive

adventure. Many will not tell you the truth. However, history will impress upon you the risk of such an adventure!

It will indeed cost gospel ministers something to become leaders of those who suffer plight and oppression within the urban context. One of the essential reasons few choose to assume leadership in this context of ministry is because of the personal price that must be paid. Cornel West issues a profound pronouncement about this risk situation. In West's opinion: "Most present-day black leaders appear too hungry for status, too eager for acceptance to be bold, too self-invested in advancement to be defiant; and when they do drop their masks and try to get mad (usually in the presence of 'Black Audiences') their rhetoric is more performance than personal, more play-acting than heartfelt."<sup>5</sup> This writer had witnessed too much of this actor's mystique.

We need more heartfelt Christian leaders. It is a difficult decision to become "heartfelt." Being a "Transformational Leader" in the urban context of Ministry and not measure the cost one must pay is foolish. The Bible says, and then Jesus said unto his disciples . . . "If any man will come after me, let him deny himself, and take up his cross, and follow me."<sup>6</sup> It cost Malcolm his life. It cost Dr. King his life. It cost Ali his dream in life. It cost Jesus His Life! The prerequisite for leadership in this context of ministry is heartfelt Transformation of your personal life.

It is the "Cross Experiences." It is a life that prepares us for "heartfelt leadership." Finding no work, skid row became this writer's field of dreams. On the streets of downtown Los Angeles, there was no time to feel sorry because of his personal plight. It was no mystery what God was doing. Like the story of the Prodigal Son, *it was the*

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<sup>5</sup>Cornell West, *Race Matters* (Boston, MA: Beacon Press, 1993), 38.

<sup>6</sup>Matthew 16:24



*misery of the distant country, which made this writer come to his senses.* The plight he suffered was because of a fight against oppression and injustice. It was nonetheless painful. God allows painful experiences to get our attention sometimes. Doing right does not mean we will not suffer.

There were times when it was so painful; it felt like sorrow's cold breath rushing in upon the windows of his soul. It was so intense that he could not hold back his sense of desperation. He knew it was time to surrender.

### The Cardboard Hotel

There were many nights a cardboard box was his hotel room. Much was at risk. Much more than either a professional career or even a lifestyle. Life was at risk. It was his spiritual life. There were many who gave this writer a helping hand. Friends from San Diego to Los Angeles kept him hopeful; however, it was in that back room in 1984, that God resolved the preacher issue. It was a clear and sunny day. All he wanted to do was rest and forget about his troubles. God insisted on pressing the issue. The wrestling match was intense; therefore, before he knew what had happened, God had him on his face in tears. The only words that he could utter were: "Lord, I Surrender!"

Again, soon he was on the same street corners. This time he had a message besides the one that declared he was homeless. Now it was time for "*Preaching the Good News of Jesus Christ.*" No church appeared to want to offer his writer an opportunity to preach. So every Saturday, from 10:00 a.m. until 2:00 p.m., you could find him standing on the top of a milk-box shouting, "Praises to Jesus!" The streets of San Diego and Los Angeles became his pulpit for preaching. There was no shame now in his call to preach.

It was not unusual to see him on skid row one day and the next day on restaurant row. The experience was proof *“it is better to have Jesus than silver and gold.”*

### Poverty Involves More Than Being Broke

There is nothing that has either been contrived or contrite about the reason this preacher has chosen this area of ministry. The “Ministry Focus” is heartfelt! Poverty involves more than being broke. It is being broken! It involves more than just “the Lack of Money.” It is the lack of motivation! It is much deeper than an expression, it is an experience. Urban ministry is much more than a choice, it is a gift which this writer has experienced.

Poverty involves more than “the Lack of Options.” It is the loss of opportunity! Poverty is more involved than an economical condition. It is an emotional situation. There is much more involved in poverty and an oppressive plight than having no cash. It is knowing on any given day—that nobody cares or gives a damn! This is more than a “Ministry Focus”—it is a challenge to fulfill a Ministry Purpose.

### The Ministry Purpose

It was clear the writer had to preach. There were three events God used to confirm his trust in His purpose for life. First God gave him His purpose for ministry. It happened just about the time his hope was near the edge of no return. He begged God for a word. To his amazement, He answered immediately.

God confirmed the writer’s purpose with His Word:

*But Watch Thou In All Things  
Endure Affliction*

*Do the Work of An Evangelist  
Make Full Proof of Thy Ministry*<sup>7</sup>

This word from God has been his purpose in ministry ever since. What was most transformative about this Word was, from that day to now, he never again looked to man for confirmation of his call to ministry. Being desperate to find God's purpose for his life is still a matter of trust in God's Grace.

This event was furthermore motivation to seek others in ministry who had a sense of the crisis that African-Americans faced within the urban context. The focus had moved beyond "paying lip service" to poor people's situation and condition in life. Typically, there is too much discussion from a safe distance of the pulpit while the plight and pain of the people continues. It was time for personal involvement in the plight which poor people encountered.

Generally speaking, no experience can take precedence over the truth revealed in Black people's struggle for full humanity. James Cone would instruct us that: "While we must begin our theological reflection with particularity of our own struggle for justice. We should never stop there. The truth of our particular struggle pushes us beyond ourselves to the truth of others in the same struggles."<sup>8</sup>

The writer found this to be true in the ministry. Therefore, for the most part, an understanding of the purpose in ministry increased his focus. There was a heartfelt desire on equipping and encouraging others in ministry to become stronger while seeking to do God's Service. Clearly, there was potential for leadership, but there was a real need for greater preparation. This too was a challenge he made to make full proof of his ministry.

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<sup>7</sup>2 Timothy 4:5

<sup>8</sup>James H. Cone, *God of the Oppressed*, xii-xiii.

Primarily, it was very early in the Ministry that three (3) essential leadership attributes began to take shape, which now characterize this writer's theological position about the ministry. Actually, the enemy [opposition to the Vision] must realize these three (3) attributes about a leader's purpose in ministry. It is imperative that one demonstrates effective leadership early. A Leader's purpose must be stated clearly:

- (1) You are not for sale,
- (2) You are secure about yourself, and
- (3) You are not impressed by the opposition's size.

#### A Position In Ministry

*The second event* that God used as confirmation of Purpose for this writer's life was a *position in ministry*. It was from 1982 to 1986 before God moved again in a like fashion. The challenge of "Street Evangelism" really matured him. Remember, he came out of a traditional Baptist denomination. Beyond that, in 1984, he had joined Ward AME Church in Los Angeles, California. There was a young, dynamic preacher there named Frank M. Reid, III, who was pastor. He was a gifted leader. It was there on September 14, 1986 that God arranged for Dr. Henry Mitchell, Dean of Virginia Union School of Theology, to be the Evangelist that week at Ward. His sermon that night was entitled: "*Starting From The Bottom Up!*" Oh, how this writer identified with that message.

He was overcome with joy! After Dr. Mitchell finished his message, he did something strange. Well, it was strange to this writer. He did not give a regular invitation to Christ. He seemed to look in the direction where the writer sat, and he said: "Someone is here tonight who must announce their call to the ministry." It was, clearly, another

confirmation of God's calling. However, as the spirit moved him with excitement and appreciation, to his amazement there were five or six others standing, all of us proclaiming the call of God into ministry. He remained at Ward AME until Pastor Reid left to lead the church in Baltimore, Maryland. Incidentally, he learned from the street corners in Los Angeles, what Mahatma Gandhi meant by: "We must be the change that we seek."

### A Transformational Period

The Final event that provided confirmation of God's purpose in his life was when God gave him a place to proclaim *The Word*. It happened at a bus stop in San Diego, California. It did not work out at Ward AME; therefore, he returned to San Diego in search of a ministry home. He searched for somebody to mentor him. There was a need for a covering from a man of God. On this Sunday, it was his plan to visit Dr. George Dallas McKinney's Church. Dr. McKinney had always been a fatherly role model. Nevertheless, it did not seem to him that The Church of Christ was where God was directing him. Even so, on this Sunday, he was going to do it his way. Anyhow, this church had also been instructive in his growing spiritually. Dr. McKinney is one of God's great leaders.

This writer arrived at the bus stop. This was a tough period of transformation. He walked and used the bus most of the time during this period. It was tough enough to just pay rent. He had no car. So to him, the bus and the red street trolley were better than being back on skid row.

It was getting late. There had been no bus to pass in some time. Looking at the bus schedule, one was due. It came and did not stop. He waited! Concern was now on my mind. The worship service would begin soon. He did not want to be late. And, then, another bus passed without stopping. Now, he was upset! It was time to pray. He was so caught-up in praise and prayer, another bus passed him by without stopping. "What is this?" He cried unto the Lord. A voice came in answer that was so clear. It said, "Turn around and look above you." When he did, it was amazing.

Behind him was Mt. Tabor Missionary Baptist Church. At first, he argued with God. Then it occurred to him, this was the very attitude that caused God to delay His affirmation of his ministry. It was at the bus stop that God's wisdom led him to the next stage of ministry. It was on this Sunday that God placed Pastor John Simmons as a mentor and friend, a father in the Ministry! Under his care and leadership, God would use him to perfect the gifts for ministry. It was at Mt. Tabor Baptist Church in 1989, he was licensed and ordained to Preach The Gospel of Jesus Christ! His first preached message was "What Mean These Stones" at Mt. Tabor Baptist Church.

Therefore, the development of this urban ministry was like wandering into a river of self-revelation. There were caution signs every place. Signs that remind you not to go beyond the safety of boundaries to do community transformation. Caution signs at every mental observation point, which warn you to be careful in the deep waters of transformation. Signs that tell you that the river's current is dangerous when you move a great distance from the banks of uniformity. Signs that will not let you forget that it is safer the closer you remain to the shores of tradition. Nonetheless, the ideas that have shaped this Ministry's purpose come out of an existentialist imagination for social change

and urban transformation. This took root early in his educational process. Scholars like Richard Wright, James Baldwin, Albert Camus, William Faulkner, John Steinbeck, Erich Fromm, R. D. Laing, C.S. Lewis and Frantz Fanon have provided the challenge. However, reaching beyond the safety of traditional boundaries is a necessary risk to discover how to transform Christian Zeal Into Leadership Skill.

Ministry is certainly a risk. This journey has been risky, even more so, especially, when you dare to be different, to be courageous, to take a stand for the poor and oppressed. This writer believes it will be those in Church Leadership who are not unfamiliar with risk, who will transform a family, a community, a generation. Transformation will become a reality whereby Christian Leaders think and act to improve the lives in our Urban Context called "The Ghettos." The shape of leadership will be measured by ministry service.

#### A Revolutionary Model

Anyway, all Ministries modeled after Jesus will, most likely, be revolutionary in their approach to the fundamental problems of a community who suffers from the evils of poverty and oppression. Indeed, the gall to go face-to-face, toe-to-toe, and eye-to-eye with the tyranny of racists and white supremacists is sheer absurdity, madness, stupidity, unless you are a bona fide Christian risk taker. There is a serious need in the church for more Christian risk takers as leaders.

In fact, that is why confirmation of Jesus' purpose is so important. What Mean These Stones? They mean there will be times when these stones hurt every time somebody in Christian leadership takes a bona fide risk to enhance the life of poor and

oppressed people. All authentic Christian leaders run the risk of being either stoned or crucified for any serious effort to liberate the poor or oppressed. Therefore, there will be times when the road you trod will become very rough. These stones will hurt when you forget to “shod your feet with the preparation of the Gospel of Peace.” These stones hurt every time somebody hits you while your “Shield of Faith” is down. This is not a popular journey. Those who decide to make this trip, take it, without being able to fully explain “What Mean These Stones?” In almost every aspect of this journey there are hurts and heartaches that are often unexplainable. This is the risk of Leadership Ministry.

In his book *Stony the Road We Trod*, Cain Hope Felder consequently described this road on which we search for identity in ministry leadership. He stated, “It has been much traveled.” There have been many who have started out on this Christian leadership journey, but never finished. This has been a long stony road toward this ministry vision. Felder says, “How few are the benefits of strong support and mentor encouragement.”<sup>9</sup> This road is simply too stony for many who do not have an understanding of God’s purpose for their life. However, God has given this ministry confirmation throughout this spiritual journey by His *Purpose, Position, and Place for Proclamation*. Nonetheless, Christian leadership within an urban context is yet a problematic ministry!

### **The Ministry Problem**

There has been much written and taught in recent years about the social crisis within the urban community. The challenge of our ministry is to develop some innovative

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<sup>9</sup>Cain Hope Felder, *Stony the Road We Trod: African-American Biblical Interpretation* (Minneapolis, MN: Augsburg Fortress, 1991), 3.



Christian Paradigms to define some interventive educational and theoretical methods that will encourage, equip, educate and empower a constructive and creative transformation within this Urban Context. For an excellent discussion about the social crisis that challenges Christian Leadership, see the positions of Kelly Miller Smith, Forrest E. Harris, and Sam Proctor. The challenge is urgent! Therefore, our ministry will attempt to give some meaningful clarification to the problem, and also design some fruitful programs to motivate other ministries to get more involved. We have designed leadership conferences to address this problem within the urban context.

We have focused on the discovery and development of greater ministry skills. We see our role as in partnership with others. This is a major function of our Ministry. It is our desire to illuminate new and greater partnership possibilities as we encourage and evangelize those who live in poverty and plight in the urban context. It is so important to keep our eyes open to the new opportunities God makes available for us to lead and serve others in our ministries, communities and churches.

The urban context has especially claimed the attention of our ministry. The problem is distorted by factors of poverty, crime, drugs, and limited community resources. These are factors that not only challenge church leadership, but leadership in general. How these factors are addressed has historically, for the most part, decided who will be recognized as the new leaders in the church. The problem for many ministries is which method to use. There is more than one central method for intervention in the urban context of ministry. Therefore, we do not see this problem as either political or socio-economical. To us, it is a spiritual problem and requires a spiritual method of intervention. It is the goal of our ministry to move outside of the boundaries that regulate

and relegate the methods for helping poor and hopeless people. There is a vital need for Church leaders to open their eyes and look for ways to promote self-worth and self-affirmation. This must start at a local level. People who are caught in this urban crisis at the community level need to be encouraged and equipped beyond mere survival. Many are searching for leaders to show them some relief from the problems.

In fact, more than any other time in its history, the Urban Community has a greater variety of ministries, and of challenges, because of changes in social problems, family patterns and religious programs. The demographic forecast within the urban context provides a fascinating portrait of a new generation of problems. Generational problems which are far more diverse in contrast to the 1950's and 1970's with reference to race, ethnicity, education, religion, and language. Clearly, the demographic trends within this context hold far-reaching implications for Christian ministries, from the pulpit to the pedagogical methods taught to those who are in pews. The very characteristics of preaching and teaching as tradition, must be re-examined in light of these vital statistics about the breakdown and changing social patterns within the urban community.

Moreover the census data indicates a change in population and a greater variety of cultural differences within an urban context. Churches must now devise educational programs to train and teach many who live in the urban context, but have little or no involvement with either Christian People or Christian Principles. For example: "In the 1990's one in four Americans defined himself or herself as Latino or nonwhite. If current birth and immigration rates continue the Latino population will increase 21 percent, the

Asian-American population 22 percent, the African-American population almost 12 percent, and the white population only 2 percent.”<sup>10</sup>

Actually, the demographic trends in the city of Cincinnati, where I have currently been engaged in ministry now for five years, are explosive. There is little inter-racial trust in the City of Cincinnati between Whites and African-American communities.<sup>11</sup>

This is a major ministry challenge of extraordinary measures. All churches will sooner or later have to face this challenge. Currently, this is a great impetus for teaching transformational leadership as ministry in our urban context.

### The City of Cincinnati: Some Basic Social Patterns

The City of Cincinnati, Ohio, county of Hamilton is comprised of more than 880,000 total persons. Among those people 25 years and older, 75.6 percent are high school graduates, and 23.7 percent are college graduates as of the 2000 population summary. It is a city that is home to numerous corporate conglomerates. Residents of Cincinnati reported \$26.8 billion in personal income in 2000. Over the years, the Cincinnati area has grown into a thriving metropolitan region that encompasses jurisdictions in three states. The region is regarded as one of the most livable in the country ranked in the top ten by *Fortune Magazine*—and has experienced strong

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<sup>10</sup>U.S. Department of Commerce, Bureau of Census, *U. S. Census of Population, Vol. 1, Part I; Current Population Reports* (1990).

<sup>11</sup>*A Report on Social Capital In Greater Cincinnati by the Institute for Policy Research at the University of Cincinnati for The Greater Cincinnati Foundation* (2000). The Cincinnati Survey was designed and executed by Harvard University. It consisted of a representative sample of 1,000 respondents, covering the eight-county area of Butler, Clermont, Hamilton and Warren counties, OH; Dearborn County, IN; and Boone, Campbell and Kenton counties, KY. Local results were analyzed and will be archived by The University of Cincinnati's Institute for Policy Research. The full report is available for download in PDF format.

economic growth, low unemployment, and high per capita income for most of the 1990's. However, amidst overall prosperity, Cincinnati neighborhoods have some of the most serious and recognized poverty in the United States. Many inner-city Cincinnati residents have been left behind as others in the region have moved forward.<sup>12</sup>

Consequently, Temple Bible College and Seminary is located within this urban context called an Empowerment Zone Area. This is the context for which this doctoral project was developed. In fact, there are only four cities in the U.S., not already designated as federal Empowerment Zones that have both a greater number and percentage of people in poverty than Cincinnati. In addition, a greater percentage of Cincinnatians are in poverty than in Washington, D.C., Boston, Pittsburgh, Kansas City, Denver, and Oakland.<sup>13</sup>

The conditions in the Empowerment Zone—an area of nine neighborhoods stretching from the Ohio River to the upper basis—demonstrate the severity of need. Approximately 47 percent of the 49,877 residents live below the poverty level; 15 percent are unemployed; 73 percent of the residents are African-American; the median household income is \$10,877; only 18 percent of homes are owner occupied; and 50 percent of the households have no access to private transportation. This is in contrast to the metropolitan region where the poverty rate is 11 percent; unemployment is under 3.7 percent; 13 percent of the residents are African-American; the median household income

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<sup>12</sup>The demographical data and statistical information were part of the City of Cincinnati's Application to the United States Department of Housing and Urban Development for designation as an Urban Empowerment Zone.

<sup>13</sup>Ibid.

is \$30,691; and 35 percent of all homes are owner occupied. There are 87 percent of the households who also have access to private transportation.<sup>14</sup>

Moreover, these social patterns within the city of Cincinnati present a clear picture of the need for a Christian Leadership Transformational Paradigm. There is a great need to motivate and mobilize church leadership to work within this urban context. Teaching Christian Biblical Principles will help them embrace an emancipatory perspective of leadership in ministry as a method for transformation within this context. This comes clearly into focus when conditions in Cincinnati are compared with the 75 largest cities in the country. Cincinnati has the:

- 12<sup>th</sup> highest rate of poverty (24.3%);
- 9<sup>th</sup> lowest median household income (\$21,006);
- 9<sup>th</sup> greatest population loss during the 1990's (-5%);
- 6<sup>th</sup> lowest percent of new homes built between 1980 and 1990; and
- 9<sup>th</sup> lowest home ownership rate (35%).<sup>15</sup>

The Cincinnati Empowerment Zone, which is located entirely within the corporate boundaries of the City of Cincinnati, covers approximately seven square miles of area and includes a population of 49,877. The Zone is a contiguous area made up of 22 census tracts and all include portions of nine existing neighborhoods: Avondale, Walnut Hills, Over-the-Rhine, Evanston, Mt. Auburn, Corryville, Fairview-Clifton Heights, West End and Queensgate. The Zone is located to the west and north of downtown Cincinnati and includes some of the oldest sections of the City. Queensgate, West End and Over-the

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<sup>14</sup>Ibid.

<sup>15</sup>Ibid.

Rhine are adjacent to the Central Business District and are part of the Ohio River “basin,” where predominately much of the crisis in this urban context is located.<sup>16</sup>

Despite the numerous problems, which put the community of African-Americans within this Urban Context and the City of Cincinnati Government in hostile division, the pattern of anger and hostility is still a challenge to Christian Leadership. Racial relations is one of the far more urgent indicators of anger and hostility in the city. Nevertheless, these baseline patterns and demographics make this collaborative partnership with Temple Bible College a great urban laboratory to examine the theological and biblical hypothesis for transformational leadership. This is a context of significant plight and poverty that is also defined by crime and violence. Indeed there is a need for training which has a focus for “the Transformation of Christian Zeal Into Leadership Skill for Ministry.”

Here again, the area within the boundaries of the *Empowerment Zone* had a 1990 population of 49,877, however, this was a decline of 9 percent from the 1980 population of 54,809. At the same time, the population of the Metropolitan Statistical Area (MSA) increased by nearly 4 percent. Population loss in the zone has been the greatest in Over-the-Rhine, Mt. Auburn and West End, where some census tracts have lost over 20 percent of their population since 1980.<sup>17</sup>

However, there are significant differences between the racial composition of the zone and the Cincinnati MSA. Seventy-three percent of all persons in zone census tracts

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<sup>16</sup>This information and data is taken from a study done by the City of Cincinnati: “*Partners Building Pathways to Prosperity*” which was submitted to U. S. Department of Housing in Washington, D.C.

<sup>17</sup>Ibid.

are African-Americans. This is about twice the percentage of the city as a whole (37.9%) and over five times the percent of the MSA (13.1%). Although the zone has only about 3 percent of the population of the MSA, it has 19 percent of the area's African-American population.<sup>18</sup> Therefore, what does this tell us? It is a clear indicator that the Cincinnati region is growing slightly slower than the national average. Regional growth is healthy, but uneven. The City of Cincinnati is experiencing dramatic population loss (approximately 3,000 citizens per year). Hamilton County is also losing population because of losses in Cincinnati and older Hamilton County suburbs, and Boone County and Warren County are experiencing explosive growth. The State of the Community will show that the region's Hispanic/Latino population is growing rapidly, but from a very, small base (<2%).<sup>19</sup>

There are differences in the racial composition of Zone neighborhoods. The Fairview-Clifton Heights area has an African-American population of less than 20 percent, while Mt. Auburn, Avondale, and Walnut Hills are over 80 percent African-American.

Here again, there are assets and resources in this Urban Context. There are strong community-based organizations, pockets of new development and revitalization, unique historic structures, major institutions, and an array of services within the neighborhood where Temple Bible College is located. However, the challenge is one of the greatest major crises that face the leadership of the church given that:

- 15% of the residents within this urban context, age 16 and older are unemployed

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<sup>18</sup>Ibid.

<sup>19</sup>*The State of the Community* (2004) Report of the United Way of Greater Cincinnati.

- 50% of the households do not own a vehicle
- Violent Crimes among youth have risen 60%
- Drug arrests have continued to rise 40% among mounting police and city efforts
- Service oriented businesses have experienced sever shortages in entry-level positions
- Families are being devastated by Substance Abuse and incorrigible behavior
- 12<sup>th</sup> highest rate of poverty (24.3%) in the city
- Residents reported \$26.8 billion in personal income
- The highest among major counties and third highest among Ohio's 88 counties<sup>20</sup>

Therefore, despite the problems indicated on the social barometer such as conflict between the rich and the poor, the educated and uneducated, the material suffering of the ghetto poor, the predicament of young black teens, and the devastating situation of drugs; racism appears to be a far more urgent problem to resolve. This ministry believes the solution is a collaborative approach to partnership. This is our ministry focus!

Behind these statistics and demographic patterns is an explosive human condition. There is a polarized condition within the Cincinnati urban context. It has resulted in a polarized community of have and have-nots, race riots, and dysfunctional populations who are searching for help and hope. This is the challenge Christian ministries face. It also presents tough, important and exciting challenges for Pastors and Church Leadership to develop and define educational strategies within the churches to teach ministries how to transform this situation.

These are some questions we must reflect upon. The Leadership in the Church must do some personal introspection about the urban crisis. What is the role of the

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<sup>20</sup>U.S. Department of Housing, *Partners Building Pathways to Prosperity*. For greater information and a larger investigation of these socio-data see the studies of: The Greater Cincinnati Foundation; Improving Police Community Relations in Cincinnati; Metropolitan Growth Alliance Study; and the State of the Community by the United Way of Cincinnati.



Church? What strategies and methodological approaches will best encourage, empower, equip and educate other ministries? It is through the practice of ministry that we will develop strategies to train church and social organizations and lay persons to best use their unique gifts and skills within an urban context. Indeed, there is a need to make a constant re-evaluation of which skills and methods work best in this context. This is also a challenge of our Ministry.

Perhaps, there has, most likely been no other social context, or community context, in America, so intensely analyzed and investigated, so scrutinized and studied as The Urban Context. Just what do we mean by: *The Urban Context*?

For the purpose of this research project, the urban context is both a condition and a tradition that defines life by statistical data. It is a social condition that, most often, provides the vast majority only a street-corner-living. It is a human tradition that, most often, expects the conditions to remain the same. It is a configuration of social factors blended into a methodological process called poverty. In this context the techniques of living are frozen for a moment in a time capsule called ghetto survival. There is a striking similarity within this urban context and between the same contextual conditions in life whereby Jesus practiced ministry.<sup>21</sup> Actually, for Jesus the way to the office, was en-route to the urban context. This was a common place for Him to encounter the oppressed and the poor. It was within this context that Jesus practiced The Gifts of God. Can the church change these conditions? Jesus said we could! He informed the Church to “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son,

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<sup>21</sup>Dr. Howard Thurman and Dr. James H. Cone make a similar claim. They juxtapose Jesus’ first century mission and message and present the view of his identification with the poor and oppressed masses within the African-American community. See Cone, *God of the Oppressed* and Thurman, *Jesus and the Disinherited*.

and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you . . . and lo I am with you always, even unto the end of the world. Amen!”<sup>22</sup> It is through teaching whereby new leadership is developed for work in the urban ministry.

Therefore, as a rule, in order to understand this context, it is necessary to allow your mind to reach outside of the accustomed ways of thinking about ministry. This is an environmental context where the ills of society are usually the visible manifestations of poverty, plight, and destruction. There are many in the church and society who tend to spiritualize the crisis situation within the urban context. There is an effort by Church leadership in every generation to remove this crisis from God’s biblical and historical agenda.

There is a natural challenge to leadership transformation in an urban context which is, of course, getting the church leadership to approach the situation as Jesus did in his ministry. Consequently, the initial step for transformation must, most often, begin with leadership re-evaluation and renewal of the Biblical methods that Jesus left as a model. The mission of this ministry will remind Christian leadership of God’s model! We must encourage passive leaders to become more proactive.

The challenge before spiritual leaders is to motivate those who have fallen into complacency. It is sometimes more difficult than to energize a community that has fallen into corruption. Chiefly, both are spiritual problems! The work earnestly begins when leadership recognizes that the first action is a proactive work. The church has been in a reactive mode too long!

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<sup>22</sup>Matthew 28:19-20

The nature of the problem is however subject, within the context, the focus of this ministry will consider new ways of intervention and transformation. Our purpose is to define innovative Christian methods that will create a spirit of cooperation and unification. Given the problems within the urban context, and leadership is insight into the trends of diversity and demographics; it is the basic presupposition and argument of this ministry that the church needs a lesson plan. The challenge of Christian Leadership is to develop a theoretical paradigm or model to promote transformation in the urban communities.

### The African-American Church Is In A Crisis

Moreover, this is the kind of attitude that characterized the work of Jesus in the Jewish Community. Dr. Howard Thurman said:

Too often the price exacted by society for security and respectability is that the Christian movement in its formal expression must be on the side of the strong against the weak. This is a matter of tremendous significance, for it reveals to what extent a religion that was born of a people acquainted with persecution and suffering has become the cornerstone of a civilization of nations whose very position in modern life has too often been secured by a ruthless use of power applied to weak and defenseless peoples.<sup>23</sup>

It is extremely important that the Church find its voice, once again, with reference to the persecution and suffering which is an ongoing cornerstone of modern life in the urban context.

The position of our ministry is that most Pastors who have churches and ministries within the urban context focus far too much attention on the problem-situation instead of the problem resolution. This only creates more frustration. *The focus of our*

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<sup>23</sup>Howard Thurman, *Jesus and the Disinherited* (Boston, MA: Beacon Press, 1976), 11-12.

*ministry is to challenge Christian Leadership to create programs and an educational lesson plan that will address both the level of frustration in the community as well as offer a solution. "The illiterate of the future," said Alvin Toffler, "will not be those who cannot read and write, but those who cannot learn."* This is a profound, yet simple reflection of the challenges that the church must face, if it is to change the condition within the urban community. The leadership of the Church must approach the urban context, first, as learners, then as the leaders. This is a biblical paradigm.

Nonetheless, these are the kinds of issues to which the Church must give formal expression. It is the mission of this ministry to define educational paradigms and theoretical precepts to help the Church regain its voice on these very kinds of issues. The question is: are church leaders willing to learn new paradigms? Cannot God still transform a Nineveh like urban context? Have all the leadership of the Church gone to Tarshish on vacation? God forbid! These questions are an intriguing affront to the Church. *Today Christian Leadership must set the pattern for a positive approach, relate the principles of the Gospel of Jesus Christ in a balanced manner, and interject a note of realistic optimism, against the forces of evil, oppression, and racial ignorance! Church leaders must do more than preach the great principles of Christ Jesus.* Dr. Thurman says: "We must do more than preach." The situation suggests the needs for the church leader to have a greater impetus to lead instead of to rule. For example, according to Forrest E. Harris:

The African American Church is in crisis. A crisis that calls for a national dialogue. At a time in history when we are about to enter a new millennium, the African American Church stands at the crossroads of decision. Its traditional role as the conservator of Black culture and the conscience of the Black community is at stake. It must choose either life or death, blessings or curses.

Whatever choice it makes will determine whether or not we and our descendants will live as a redeemed community in this land where God has befriended us.<sup>24</sup>

Harris concludes that the liberation and survival models of ministry have existed side by side throughout the Black Church's history. To render itself useful for black liberation, the Black Church must identify and use the resources of the liberation/survival traditions to advance its mission of inner- and outer-transformation.<sup>25</sup>

### Attention To The Socio-Historical Context

Similarly, this position is also clearly taken by Kelly Miller Smith. He indicates that the "Black Church in America is called into being as a response to adverse social circumstances and crises."<sup>26</sup> Those Pastors, who wish to articulate a solution to this crisis, must first define the transformational context of their ministry. Theological discourse without an implicit understanding—that is given to concrete attention to the socio-historical and biblical situation of the human condition can never explain the faith motif and the hope that the people within this urban context shares. *In the absence of a definition of the urban context, it is unlikely we can define a solution theologically.*<sup>27</sup> There are some in every generation who keep alive the exalted idea that God can only use those who are of a certain race, gender or status. It is so important to remember "What

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<sup>24</sup>Forrest E. Harris, Sr., *Ministry for Social Crisis* (Macon, GA: Mercer University Press, 1993), 21.

<sup>25</sup>*Ibid.*, 113.

<sup>26</sup>Kelly Miller Smith, Sr., *Social Crisis Preaching* (Macon, GA: Mercer University Press, 1984), 9.

<sup>27</sup>See this writer's definition of the Urban Context on Page 32 of this dissertation.

Mean These Stones.” We are born again *not to conform* to the old ways, but to *inform* others of God’s new ways! This is transformation of the context!

The transformative leader must learn to effectively mobilize, focus, empower and inspire others to identify the problems and actively participate in the solution.

Dr. Thurman explains this challenge as the centerpiece and basis for a transformational faith motif that is available to all men and women everywhere who hunger and thirst for a way to do Jesus’ type of ministry. He states the issues with obvious emotional pathos and pain. Dr. Thurman articulates this faith motif in a brilliant and compassionate voice of scholarship . . .

It was this kind of atmosphere that characterized the life of the Jewish community when Jesus was a youth in Palestine. The urgent question was what must be the attitude toward Rome. Was any attitude possible that would be morally tolerable and at the same time preserve a basic self-esteem—without which life could not possibly have any meaning? The question was not academic. It was the most crucial of questions. In essence, Rome was the enemy; Rome symbolized total frustration; Rome was the great barrier to peace of mind. And Rome was everywhere. No Jewish person of the period could deal with the questions of his practical life, his vocation, and his place in society, until first he had settled deep within himself this critical issue.

This is the position of the disinherited of every age. What must be the attitude toward the rulers, the controllers of the political, social, and economic life? This is the question of the Negro in American life. Until he has faced and settled that question, he cannot transform his environment with reference to his own life, whatever may be his preparation or his pretensions.

In the midst of this psychological climate Jesus began his teaching and his *ministry*. His words were directed to the House of Israel, a minority within the Greco-Roman world, smarting under the loss of status, freedom, and autonomy, haunted by the dream of the restoration of a lost glory and a former greatness. His message focused on the urgency of a radical change in the inner attitude of *the people*. He recognized fully that out of the heart are the issues of life and that no external force, however great and

overwhelming, can at long last destroy, a people if it *does not first win the history of the spirit against them.*<sup>28</sup>

### The Church's Model of Liberation

Dr. Howard Thurman has written a masterful description of the condition we will find in the urban context. Dr. Vincent Harding states in the Foreword to *Jesus and the Disinherited* that: "It is the centerpiece of the Black-Prophet-Mystic's lifelong attempt to bring the harrowing beauty of the African-American experience into deep engagement with what he called *The Religion of Jesus*."<sup>29</sup> Hence, the supreme emphasis upon which Dr. Thurman has postulated his motif of hope for the disinherited in this age, takes its value from the person of Jesus Christ. Simply put, Jesus is our *Symbolic Model* and the head of all leadership in the Gospel Ministry. Dr. Thurman's theological emphasis is based upon the work and words of the historical Jesus. Once the Leadership of the Church has defined in what neighborhood to practice God's work, then Dr. Thurman would say, "One's moral obligation is clear." Therefore, Jesus must define the moral nature of Christian Leadership. It is the Christian Leader's obligation with respect to the context of practice to recommend a solution. In our ministry Jesus is indeed the Model for Transformative Leadership. Therefore it is Jesus who has defined the moral obligation of our practice. Whereas, Church Leadership, as Dr. E. Stanley Jones writes in his book, *The Reconstruction of the Church: On What Pattern*, "may interpret Jesus badly, and illustrate Him faintly, but He must be there! And He must be there redemptively, breaking through those imperfect interpretations and going beyond those faint

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<sup>28</sup>Thurman, *Jesus and the Disinherited*, 21-23.

<sup>29</sup>Ibid., Preface.

illustrations.”<sup>30</sup> This is our agenda! We believe, used with a sense of imagination and illumination, our ministry model can become pivotal in the enrichment, encouragement and enlargement of spiritual leadership skills for an urban ministry.

There have been many political, personal ecclesiastical and socio-cultural factors that have shaped the emergence and formation of what we do as a ministry. Nevertheless, Jesus remains our model!

In their book, Jerry Koehler and Joseph Pankowski list three skills they view as necessary for the transformational leaders. The word *skill* is defined as “that ability to perform a sequence of behaviors that relate to a specific outcome.”<sup>31</sup> Koehler and Pankowski contend that the transformational leader is skilled in monitoring both the internal and external environments of the community. This type of monitoring helps to make assessments that direct when and how adjustments in policies, procedures and strategies should be made. “*The transformational leader is process-oriented rather than function oriented and employs strategic planning on a continual basis.*”<sup>32</sup> Accordingly, we think ministry has developed a prophetic voice that strikes the truth cords of the Christian Gospel. A ministry’s theological precepts give validity to God’s work through Christ Jesus. The disinherited need to see a ministry that touches the heart, and titillates the mind of the listener to hear and learn about God’s purpose, plan, and program! There is a need for biblical expression and theological interpretation of a historical Jesus at

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<sup>30</sup>E. Stanley Jones, *The Reconstruction of the Church: On What Pattern* (Nashville, TN: Abingdon Press, 1970), 19.

<sup>31</sup>Jerry W. Koehler and Joseph M. Pankowski, *Transformational Leadership in Government* (Delray Beach, FL: St. Lucie Press, 1997), 77.

<sup>32</sup>*Ibid.*



work for poor and oppressed people. Thus it is important to remember that God did not call the Church to reform the Urban Context, but to transform it!

### The Area Problematic To Urban Ministry

Accordingly, there have been very few studies on the context of the African-American Church with greater observations about the challenges and crisis a ministry in Urban America must face than the work of C. Eric Lincoln and Lawrence H. Mamiya. It is this writer's opinion that they rightly have stated the problematic area of Urban Ministry in which Cincinnati has become our context for practice.

Their study is incomparable in the level of its breadth, scope and depth. (*The Black Church in the African American Experience*, 1993). Lincoln and Mamiya explained:

A good way to understand a people is to study their religion. For religion is addressed to that most sacred schedule of values around which the expression and the meaning of life tends to coalesce. The study of a people's religion is not guaranteed to provide all of the answers to what gives a culture its characteristic definitions, of course, for religion is essentially a subjective experience, and an external study or investigation will inevitably miss some of the critical nuances experienced (and valued) only by those on the interior of belief. Nevertheless, a critical observer with an open mind can gain invaluable insight into the structural and motivational cosmos out of which particular behaviors emerge as distinctive earmarks particularizing a given population. Religion, seriously considered, is perhaps the best prism to cultural understanding, *not as a comparative index, but as a refractive element through which one social cosmos may look meaningfully at another and adjust its presuppositions accordingly.*<sup>33</sup>

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<sup>33</sup>C. Eric Lincoln and Lawrence H. Mamiya, *The Black Church in the African-American Experience* (Durham, NC: Duke University Press, 1990), 195.

In Cincinnati, many will agree that presently the African-American community is in conflict. Black families are in confusion; black men and women are into crack and crime; and black leadership in the church is in combat. The leadership of the church is challenged in a historical sense to review its social context and make meaningful adjustments of its theological presupposition about the practice of ministry.

Therefore, the Passion to get involved and to stay at the difficult task of organization and cooperation is particularly tough in times of profound crisis. In the community context of Cincinnati in which we do ministry, one of the most pressing issues facing Church leadership and City leadership is the racial problem. It certainly is not a new problem. However, the same traditional leaders meet to express the same traditional solutions. An article by Dan Horn of the *Cincinnati Enquirer* provides some details on this situation and its scope. Mr. Horn wrote: "New numbers from the 2000 Census underscored the fact that large numbers of whites are leaving the city for the suburbs. In February, 28 leaders representing a rare cross-section of Tristate business, education, religion, public safety, media, civic and legal interests ranked deteriorating race relations as a top regional problem."<sup>34</sup>

Cincinnati is not an exception to this crisis of race and poverty. Most every major urban city faces the issue. Churches are most often not prepared to handle urban crisis of this scope. Moreover, leadership in the urban context has lost much of its passion for the practice of devoted ministry whereby needed transformation within such communities can take place. As the article goes on to state: "Anger . . . much of it focused on the police is . . . intensified among the city's African-Americans. They see racial profiling

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<sup>34</sup>Dan Horn, "Prologue to Turmoil: A Very Tense Time," *The Cincinnati Enquirer*, 14 May 2003, Editorial Page.

and disrespect; the police feel embattled and misunderstood. Tension that's been years in the making is about to break the surface."<sup>35</sup> There has recently been urban violence in 2001 due to racial conditions. This was an intense time for the city.

### Where is the Leadership in the Black Church?

How do we account for the lack of quality leadership during this historical period of crisis? Why has the African-American Church not produced leadership of a greater caliber given our historical legacy? Where are the leadership types like: "A. Phillip Randolph who was the son of an African Methodist Episcopal Zion preacher; Martin Luther King, Jr., who was a preacher and a son of a preacher; Malcolm X who was the son of a Baptist preacher, Ralph Abernathy who was a preacher; Jesse Jackson who is a preacher."<sup>36</sup>

Where is the leadership from the African-American Church? Church leadership like Nat Turner, Gabriel Prosser, Denmark Vesey, and Richard Allen, all were preachers from the church. Frederick Douglass, he was an ordained AME Zion preacher. History has declared whenever transformation moved within the context of the African-American community, the signature of Church leadership was usually a clear mark upon the movement. Clergy leadership in the African-American Church historically, has been born out of the context of community crisis. What is so different about this crisis in the context of our urban communities? Actually, Dr. Cornel West gives an excellent account of this lack of church leadership. Looking into the context of our urban crisis . . . he writes . . .

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<sup>35</sup>Ibid.

<sup>36</sup>Harolde A. Carter, Wyatt T. Walker, William A. Jones, *The Black Church Looks at the Bicentennial* (Elgin, IL: Progressive National Baptist, 1976), 56.

Quality leadership is neither the product of one great individual nor the results of odd historical accidents. Rather, it comes from deeply bred traditions and communities that shape and mold talented and gifted persons. Without a vibrant tradition of resistance passed on to new generations, there can be no nurturing of a collective and critical consciousness—only professional conscientiousness survives. Where there is no vital community to hold up precious ethical and religious ideals, there can be no coming to a moral commitment—only personal accomplishment is applauded. Without a credible sense of political struggle, there can be no shouldering of a courageous engagement—only cautious adjustment is undertaken.<sup>37</sup>

### What Mean These Stones?

What Mean These Stones? It means there is need for more leaders to take personal risk and shoulder the professional responsibility to do God's Work. Risk is connected to our contextual problem. Transformation and risk are indivisible. This is not new thinking. It is just rethinking. We must face the problem, but re-think the solution. Our ministry is motivated by this idea of shaping and molding gifted and talented ministries for Leadership Transformation. It is a serious concept that must be reaffirmed. The development of Christian Leadership who shoulders risk in the African-American Church is an urgent need. Risk is a required transformative principle to lead an urban community in crisis.

Traditionally speaking, there is often vacillation about the goal, the risk, the cost, and reason for transformation in the urban community. However, if it is understood correctly, the challenge is to become a change agent. We understand this is only one part of the process. However, upon reflection, the other part, which is equally important, is the process of teaching new learners about this transformational skill of leadership. This is

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<sup>37</sup>West, *Race Matters*, 37.

the focus of our ministry! Actually, even if one learns to become a Transformative Leader, the litmus test will be: can he/she skillfully become instructive? Can he/she teach the historical and cultural, the moral and ethical, the social principles of Christian precepts that have transformed them? This ministry is not meant to be just some pedantic exercise in the principles of leadership and change.<sup>38</sup> It is a method to challenge church and community leadership, to articulate a position, and to become a reflection of the Christian principles that define the context in which Jesus practiced ministry.

### **The Ministry Program**

Life is a transition. However, there are connective links on the journey. We continued to do our radio ministry and community evangelism under great pressure and tremendous amounts of stress. During 1993 through November 1999, the only work this writer could find was as a construction worker. As a laborer in Local 576 of the Laborer's International Union, some connective links took place. The work was extremely difficult. However, one of the connective links on this spiritual journey came while working in a ditch on a construction job site. This co-worker knew this writer was a Preacher. Everybody called him "Preacher" on the job most of the time. At lunch it was customary for him to give them a taste of God's word before we returned back to work. This one day a co-worker asked about his education. He wondered why this writer was doing this hard labor work. Our conversation ended with hope. He had a sister in Cincinnati who needed an African-American with experience and a degree in Social Work. *God is Good!*

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<sup>38</sup>Patricia Cranton, *Professional Development as Transformative Learning: New Perspectives for Teachers of Adults* (San Francisco, CA: Jossey-Bass, 1996), 21.

God took him from six years of hard labor while working in a wet and cold construction ditch to a plush office as a professional social worker in one connective link. We moved from Jeffersonville to Cincinnati. Our ministry expanded and enlarged overnight.

### Thinking Outside the Box

Admittedly, these factors of risk that seem to have characterized our ministry, as well as the personal focus of our practice helped to develop a realness about his helplessness and a readiness about his hopefulness to lead. The reiteration of our Ministry Focus would be helpful. The focus of Diarfa Gospel Ministries, Inc. is designed to encourage leaders in the church and community to think “outside of the box” in an effort to reach those who are *outside of the church*. The goal of our ministry is to bring individuals and ideas together with a heart for outreach and development in the area of the urban context. The ministry’s purpose is to inform, inspire, and inflame the leadership in a particular context to assume the position of church leaders. We develop a collaborative format for the leadership to consider using as a partnership. We help ministries coordinate the leadership program or conference agenda. In many ways, we become consultants for a specific church or leadership group within various urban contexts. It is our vision to provide fresh insight and information to promote God’s people toward Good Works! Our ministry, for the most part, is not characterized by a congregational context. Our context extends beyond the limits of either one particular community or denomination boundary.

Our ministry context is defined by more of a symbolic relationship. We neither derive nor draw our theological impetus for ministry from a specific denominational doctrine or pattern. Therefore, our purpose is not defined by a specific congregational context.

Actually, a ministry that is defined from a specific congregational approach is the type that *Barbara Wheeler labels as the wineskin ministry!*<sup>39</sup> Once again, our focus for ministry involvement and service is not shaped by the configuration of a conventional congregational context. Our context of ministry is defined by our vision for service. It is from the context of our vision that we derive our ministry focus for inter-action and involvement with God's Work. Our vision does not determine the entire focus of what we do, but our vision shapes and frames any new ministry context possibilities. To a large extent, what we see as our ministry context is . . . not shaped by tradition, but by our vision and mission to serve God's people.

### Learning to Balance Leadership and Liberation

The position of this writer's leadership in ministry is President and Chief Executive Officer. There are church leaders on our board of directors from as close as Cincinnati and as far away as California. It is a real challenge for us to learn the secrets of leadership. At the top of our list is learning how to balance both leadership and liberation. The risks are real! The challenges are many! The needs are great! At any rate, it was November of 2000 when our ministry secured our non-profit status. We organized a

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<sup>39</sup>For an analysis and discussion of this concept of church leadership see Barbara G. Wheeler. "Uncharted Territory: Congregational Identity and Mainline Protestantism," in *The Presbyterian Predicament: Six Perspectives*, ed. Milton J. Coalter, John M. Mulder and Louis B. Weeks (Louisville, KY: Westminster/John Knox, 1990), 67-89.

board of directors and dropped all illusions about the role of leadership. We developed a vision for ministry work and dropped our illusion about who or what leaders should get credit for God's work. We affirmed that God had *chosen us for leadership and had ordained us to go and help transform the urban community*. We have set as our vision to practice ministry within an urban community. "We expect *our work to bring forth more fruit.*"

Hence, Diarfa Gospel Ministry, Inc. was born out of fear. After all, God gave this writer the name for this ministry while doing evangelism on the streets in California. When God called him to do evangelism on the urban streets of Los Angeles, California. He was filled with terror. Although he had experience and education as a social worker in Philadelphia, taking God's Word to the street was fearful. He was uncertain about this gift of leadership. Whereas, people recognize the gifts that leaders bring to a ministry context; however, the challenge to this ministry leadership is how to be a gift of God's compassion in the context of urban ministry. Giving of himself in this context made him afraid!

### An Outgrowth of Fear and Frustration

Moreover, the preparation for our ministry is an outgrowth of my fear and frustration. Plus, God used the situation of being afraid. This ministry is to the poor in urban communities. God used this fear to pull this writer closer to His sufficiency. Upon reflection, about this fear, words from the Bible filled his heart. Psalms 27:1 rolled out of his memory like a glass of refreshing cool water. Only the Word of God could console his anxiety and fear.



Again, the reflection was on God's Word:

The Lord is my light  
And my Salvation  
Whom Shall I fear?  
The Lord Is The Strength  
Of my Life  
Whom Shall I Be Afraid!<sup>40</sup>

This was the pattern of reflection. Each time he found himself focused on this fear, he would open his mouth and express the "Joy of the Lord." The words of Jesus spoke to his soul: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be Afraid!"<sup>41</sup>

Therefore, as a result of this fear, Diarfa Gospel Ministries, Inc. was then born and ordained. Out of this feeling of being afraid came our program for ministry. *God turned his fears backwards*. The very things that caused him to be afraid, God challenged him to turn them back unto Him. The situation in which he was Afraid has now turned from a negative fear into Diarfa! *God turned it into a positive!* The fear to face this challenge in ministry was understandable, but now it has proven to have been unfounded. *Diarfa Gospel Ministries, Inc.* is a ministry focused primarily on equipping other congregational ministries and Faith Based Organizations to define and develop new levels of Evangelism and Leadership in light of being afraid. Our context for ministry will, most often, change. However, our mission will stay the same. It will continue to be focused on the work of urban leadership. It is primarily a ministry to equip and educate church leaders for involvement in urban communities. Fear is one of the paradigms Dr. Howard Thurman encourages us to address.

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<sup>40</sup>Psalms 27:1

<sup>41</sup>John 14:27

### This Is A Mission For Service

It is more accurate, for us to define our context of ministry from the perspective of a mission for service. Here again, our mission statement is an expression of our ministry program. Furthermore, it may help give a better conceptualization of our focus for Ministry if you are more familiar with the Vision, Mission, Motto, Goals and Values of Diarfa Gospel Ministries, Inc. This has been enumerated and elaborated on below:

#### The Vision

The Ministry shall promote Christian Fellowship through Collaborative and Cooperative out-reach with other Spiritual Organizations, Ministries and Churches throughout the world who are established to proclaim the Gospel of Jesus Christ.

#### The Mission Statement

The Mission of Diarfa Gospel Ministries, Inc. (DGM) is to create an out-reach program which *promotes* Christian fellowship, *proclaims* the Gospel of Jesus Christ, and *prepares* believers to pursue a lifestyle of empowered service through edification, education, and evangelization.

#### The Motto

Diarfa Gospel Ministries, Inc. is “Dedicated to Bring God’s People Together Through the Good News.”

## The Goals

Our Goals are Four-Fold:

- *To ENCOURAGE God's People to grow into Christian Maturity.*
- *To EDUCATE God's People for involvement in Christian Ministry.*
- *To EQUIP God's People for work in Christian Missions.*
- *To EMPOWER God's People for Christian Service in this New Millennium.*

## The Values

D.G. M. believes it is God's desire to provide *help* for those who are hurting and *hope* for those who are searching for biblical answers to the problems of life. We believe that through the principles of a faith based organization and from the precepts of biblical teaching and preaching, believers will become empowered in their work for God.

The context of this ministry therefore has been defined by our vision for service and our mission statement. Moreover, this ministry has joined hands with churches and spiritual organizations to reach across denominational, ethnic, racial, and cultural lines to evangelize the disinherited people of the World.

## The Collaboration of Partnerships

An essential paradigm that is important to note is, regardless of the particular context in which we practice ministry, the context often changes, but the perspective of the mission does not. Typically, the collaborative partnership is confirmation of our vision to do service with others within an urban context. It is rather, the definition of a transformative effort to grow and develop to newer levels of ministry. Once again, the

ministry focus will be two-fold within the context of any collaborative partnership. First, the focus will endeavor to raise the level of leadership consciousness with reference to the social and spiritual crisis in the urban community. Second, the ministry will endeavor to instruct Christian leadership to transform the role of church and community through educational methods from biblical and theological precepts.

Our ministry has accepted the creative challenge to develop methods to educate Christians and Community leaders to do effective ministry in the urban context. Our ministry undergirds the practice of those leaders who are committed to share Jesus' message and mission in the urban community where they serve. We work in a cooperative and collaborative manner to support the agenda of the Church and the Community's leadership program. These are some of the clear principles that drive this ministry vehicle in which we practice. We view a collaborative partnership in ministry as a responsibility, not only to serve, but also to motivate and mobilize leadership for the work in an urban context. Even the most cursory examination of the social plight and economical poverty within this context, reaffirms the viability of working in a collaborative partnership. This is just a given fact that the Leadership of the Church must face. Partnership is quintessential! There is not enough emphasis on this concept in the hallways of Christendom.

Consequently, over the years, we have developed leadership conferences; One in Cincinnati, one in Seymour, Indiana, and one at Indiana University. In 2004, our ministry was 20 years old. We are still learning to do ministry in this urban context.

*We have partnership with Church Leaders from Indiana, Kentucky, and Ohio.* We have a program concept called *A Taste of Glory*. It is a method to encourage Pastors to become more involved in community evangelism.

In June 2001, we partnered with Pastor Rousseau A. O'Neal of Rockdale Baptist Church in Cincinnati, Ohio (See Appendix A). We planned and organized "The Word and Power Conference." We rented a large theater on Madison Road between two urban communities where poverty and plight were visible in an urban context. However, the theater was in a suburban community surrounded by the ghetto. This was our first major adventure of real faith to develop new leadership for God's work in an urban context.

In April 2002, we organized another leadership program. This was in Louisville, Kentucky. We partnered with Mt. Nebo Baptist Church. Pastor Benny Williams opened the doors of his church for A Taste of Glory. The program format included a Wednesday night Gospel Concert to generate greater spiritual energy. However, we learned that many are more motivated to sing about the urban crisis than to move by the spirit into the streets and work to improve the situation.

Again, in May 2002, we developed another leadership conference. This conference was the largest and best we have yet done (See Appendix A). There was greater involvement and more diversity of church leadership and church membership. We call this conference *Women At the Well*. We teamed together with Pastor MacArthur Pendleton of Bethel AME church in Jeffersonville, Indiana. The conference was held in a university context. We rented the Indiana University Southeast Campus in New Albany, Indiana. We wanted to enlarge our field of work. So we dreamed larger!

This conference was great! There was a galaxy of powerful speakers from California to Cincinnati and the surrounding area. This event helped us see our greater potential in this urban context of ministry. Out of this conference many Pastors and Christian Leaders were motivated to engage the urban context as a ministry practice.

The focus of our ministry model has never been to make a profit. We have never made a profit. This would be helpful. Nonetheless, we do this because of our passion for God's work not for an earthly profit. This has always been a priority and part of our vision. We work hard to develop quality programs at this juncture of our ministry to influence Christian Leadership to transform the Urban Context. Our anticipation is to set a standard of excellence for the practice of "Urban Ministry." This ministry project will establish the standard of the work this ministry does for God in the future.

Consequently, it was in February and March of 2003 when this methodological format began to develop as a doctoral project. There were two trial Seminars conducted. This was in collaboration with Dr. Fred Heath, Jr., the Pastor of Ammons United Methodist Church in Cincinnati, Ohio. It was from this partnership that the Leadership Seminar sprang forth as the seeds for this doctoral study on "Christian Leadership Within An Urban Context." [See Appendix A.]

### A Collaborative Partnership With Temple Bible College

To be sure, it was out of this understanding of the purpose for a collaborative partnership that gave impetus to the development of a ministry relationship between Diarfa Gospel Ministries, Inc. and Temple Bible College. The idea for this partnership came to fruition during the time of review and reflection about a research method for this

doctoral project. Temple Bible College appeared to be an excellent context from which to examine and identify some foundational paradigms about leadership transformation and education within an urban context.

During a conference with Dr. Calvin A. Harper, the President of Temple Bible College, we affirmed the goals for the doctoral project. (See Appendix B.) The vision for this collaborative partnership was based on a passion and conviction that the leadership of the church needs to move to a greater educational understanding of how to transform the crisis within the urban community. Dr. Harper also believed that, according to Scripture, there is a Christian motif that supports the transformation of church and community through leadership instructions and inspiration.

It is the assumption of this writer that a seminar of this type could help leadership ministries to define a clear instructional and organizational method for the educational practice of sound biblical principles and for the transformation of an urban context. This Ministry model shares this vision for three reasons:

1. *This project has developed collaborative partnership.* It will provide ministries within an urban context with a vital link to understanding how to promote biblical and theological precept as part of a Christian Program for Education within the church and/or community organization.
2. *This project has reinforced and renewed the idea of using an educational lesson plan* based upon biblical and theological principles as a functional and foundational methods for community transformation, and
3. *This project has motivated and mobilized new leadership,* as well as the current leadership, to become conscious of the need to be transformative leaders within their particular ministry context.

The plan to do a collaborative partnership with Temple Bible College was the intended outgrowth of our original vision and purpose for ministry model. This project is part of a systematic approach to Urban Ministry. It may not be all that original. However, James Stephen once wrote: "Originality does not consist in saying what no one has ever said before, but in saying exactly what you think yourself!"<sup>42</sup>

Dr. Harper and this writer certainly understood the necessity that the education of the church and community leadership, specifically leadership within an urban context, is a matter of pivotal importance. This is an accepted fact among most biblical and theological scholars who are committed to addressing the urban crisis.

There is a dialectic component in this partnership. New methods of education, and alternative theological principles, will emerge from this collaborative partnership as emancipated learning takes place. This process challenges everybody to transform traditional attitudes and ideals.

One of the central themes or paradigms that has primarily emerged from this project is the importance of Collaborative Partnership. It is seen as an essential factor for leaders to enter into partnership in order to become more effective and successful in the transformation of an urban context. The history of our ministry is based on a team concept. This too is not new. Jesus used the same model of ministry. Usually, neither the Pastor nor Lay Leader has but a vague understanding of community Transformation in an urban context. Our major concern is to partnership to encourage the passion of the leader for the work. Then we discuss program context with the Pastor or Church Leadership. It becomes our job to help the church or leadership shape the extent of their vision for

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<sup>42</sup>Charles E. Siberman, *Crisis in Black and White* (New York, NY: Random House, Inc, 1964).



involvement in the urban context. It is their program. We become consultants and a collaborative partner in the project of community transformation.

Again, it is important to notice and understand the difference between collaboration and cooperation. Dr. John C. Maxwell, in his book *The 17 Essential Qualities of a Team Player*, wrote, cooperation is working together aggressively.<sup>43</sup> This ministry model is designed to work aggressively to build a collaborative partnership. A Collaborative Partnership demands a focus on completion rather than personal competition. It is sad that too many Church Leaders have not mastered this concept. This project provided our ministry a wonderful opportunity to teach transformational leadership to Pastors, Community and Lay Leaders, Christian Educators and Counselors, as a collaborative concept for the transformation of the urban context.

### The Demographic Context And Social Patterns

Temple Bible College sits in the middle of an older, economically depressed neighborhood of poverty on Reading Road in Cincinnati, Ohio. Temple Bible College is an Ecumenical Institution of Higher Learning. It functions in a historical fashion, as do many Black Colleges and Universities. Temple shares the similar position, as do many Black Colleges with respect to the educational needs of urban ministry.

Historically Black Colleges and Universities (HBCU) account for three percent (3%) of all institutions of higher learning in the United States. However, they enroll 16percent of all African-American students in higher education. Additionally, they graduate nearly 30 percent of all African-Americans earning bachelors' degrees. Again,

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<sup>43</sup>See John C. Maxwell's Books on leadership for further discussion on his principles. For example, *Developing the Leader Within You: The Winning Attitude*; *Developing the Leaders Around You*; *Becoming a Person of Influence*; and *The 21 Irrefutable Laws of Leadership*.

75 percent of black PhDs, 85 percent of black physicians, 46 percent of black business executives, 50 percent of black pharmacists, 50 percent of black attorneys, 40 percent of black dentists, 75 percent of black veterinarians, and 53.4 percent of African-American public-school teachers received an undergraduate degree in 1993-1994 from a historically black college or university.<sup>44</sup>

Consequently, Temple Bible College is an essential center for biblical and theological preparation for African-American clergy and pastors in this urban context. This is the basic educational institution of higher learning that pivotally, most likely, will train seminary preachers. Most of whom have given their ministry practice to service within this urban context. The future of the Bible College is strategically connected to the level of transformation within this urban community context.

Temple Bible College opened its doors to students on October 5, 1970. Classes were first held in the First Antioch Baptist Church, 1511 Gilpin Street, the Reverend Francis E. Lesly was Pastor. The College opened with fifty-five students and twenty-one members of the faculty.

It was through the efforts of Mrs. Charles Collins, II, Director of KDI Forera and member of the faculty at Temple Bible College, that KDI Corporation, 3891 Reading Road, made its facilities available. The College moved in on December 15, 1970.

Temple Bible College was chartered by the State of Ohio in December 1970 in accordance with the Incorporation Laws of the State of Ohio for non-profit organizations. The Board of Trustees, consisting of fifteen members with the Reverend Carl Adkins, Chairman, selected Dr. Calvin A. Harper to serve as Administrative Dean. There is a rich

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<sup>44</sup>The Schomburg Center for Research in Black Culture, *An African-American Desk Reference* (New York, NY: The Stonesong Press, Inc. and the New York Public Library, 1999), 176.

history of collaborative partnership about this college. This partnership is a historical model for leadership transformation.

In fact, Temple Bible College was born out of the vision of four (4) African-American Preachers who were transformative leaders within an urban community. This was an excellent contextual model to do this research project about leadership and transformation of the urban context.

In August 1970, after studying the need for an institution of higher learning that was religious and a liberal arts centered, Drs. Carl P. Adkins, Ardie Brown, Jr., Calvin A. Harper, and John D. White, a group of religious and educational leaders in the City of Cincinnati, agreed that such an institution should be established, and therefore founded Temple Bible College. This is an excellent example of leadership vision!

The founders secured the support of Pastors, and officials at the University of Cincinnati and Hebrew Union College and founded Temple Bible College.

It is the purpose of Temple Bible College and Seminary to present the kind of quality education that will prepare leaders for churches and community activities. The curriculum is Bible-centered with courses in liberal arts, thus making it possible to offer degrees, diplomas, and certificates of study in broad fields. Later, the structure of the College was studied and revised with the following officers elected: President, Dr. Calvin A. Harper; Dean, The Reverend John D. White; Registrar, Mrs. Nella B. Slaton; Secretary, Miss Priscilla Burnam; Controller, Mr. Andrew White, Jr.

### A Dialogue With A President

It is reassuring to know this was such a college which was committed to teach and motivate other Christian leaders to practice urban transformation within this context of ministry. Dr. John Henrik Clarke said: "It is the role of history to tell a people where they have been, what they have been, where they are and what they are, but most importantly, it is the role of history to tell a people where they still must go and what they still must be."<sup>45</sup> It was this writer's impression that this model of ministry had found the urban context to refine, renew and reinforce our practice to motivate "*Christian Leadership*" for the transformation of the urban community. Indeed this was a historical moment, and a perfect opportunity as a ministry model, to identify the problem, to intercede with a program, and to intervene in the urban crisis with a plan of collaboration with the leadership of Temple Bible College.

During the course of working with many Churches and Faith Based Ministries for over ten years, there was a realization of how uninformed some of the leadership was when it came to the matter of doing ministry within an urban context. This was not the case with Dr. Harper. There are, however, many Clergy and Pastors who know very little about either the crisis that oppresses and victimizes the poor and needy, or how to transform the situation. During this writer's discussion with Dr. Calvin A. Harper, the President of Temple Bible College, in Cincinnati, Ohio, he gave the permission to develop a lesson plan for this project and teach it as an advanced seminar course.

We agreed this would be an excellent method to prepare ministry leadership, to heighten educational awareness, and to deepen the leadership's understanding and

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<sup>45</sup>John Henrik Clarke, *Malcolm X: The Man and His Times* (Trenton, NJ: Africa World Press, Inc. 1990), preface.

appreciation for the challenges within the urban context. The context for this project was Temple Bible College of Cincinnati, Ohio.

### The Educational Context for the Seminar

The context of urban ministry continues to intrigue many in church leadership. The situation within the urban context often perplexes and frustrates many Pastors. This also holds true for many who are in leadership roles within the Church and the Community. Most of the time, those in positions of leadership do not have a vision to either enhance or ameliorate the drama-trauma syndrome within the urban community. This has been the experience of this writer from a ministry point of observation in both the small and larger community contexts. There is much motion, but very little movement! The truth is that all motion is not necessarily movement. We need leadership who are providing impetus for movement, instead of motion. Motion without purpose is nebulous movement!

Given the issues within the urban community, the social character in the context derives its definition from within the social conditions that operate within the environmental situation. Admittedly, both issues of ethical character and social conditions must be addressed if ministry is to transform the community. This Seminar on Christian Leadership Within an Urban Context developed a lesson plan to teach innovative educational methods, and interventive principles of leadership (Appendix D). This project ministry has extrapolated solutions for the urban crisis from an educational context with a biblical and theological model for scholarship and collegiality. The context of preparation flowed from a ministry prescription of education and transformation. It

was the assumption of this Researcher that solutions will come forth as a manifestation and from the exploration of both issues of Individual Salvation and Infra-Structural Transformation.

The students who enrolled in this seminar were given a lesson plan for teaching biblical transformation within the urban community. It was the assumption that the Church needs a leadership educational lesson plan to guide the picture of Transformative Ministry Within an Urban Context. This is the type of theological and biblical scholarship that governed this ministry model's involvement in this seminar. It is critical for the Leadership in the Church to develop a clear Biblical lesson plan for the education of Christian Leadership. "As a Christian educator one must give himself/herself permission to be a learner as well as a teacher."<sup>46</sup>

#### A Partnership Model for Ministry

Once again, upon reflection about the ministry model, it is our method of ministry to partnership with other ministries. Furthermore, for this reason, the partnership context became an integral facet for the educational development of pastors, lay leaders, and spiritual organizations. The context served as a model for leadership development whereby the focus is on leadership in ministry and transformation within an urban context.

The seminar was used in essence to educate, motivate, emulate, elongate, delineate and extrapolate different methods of leadership principles and precepts for ministry in an urban context. During our engagement in personal ministry, we have

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<sup>46</sup>Lora-Ellen McKinney, *Christian Education in the African-American Church: A Guide for Teaching Truth* (Valley Forge, PA: Judson Press, 2003), 29.

discovered a strong need for leadership education and encouragement in many of the faith based organizations with whom we are in partnership. The premise is based both on professional observation and personal involvement. Consequently, given the context of our ministry, this project helped us in the delivery and development of some more improved ministry programs. Hence, the focus of this context was broadened to include educational methods to teach the use of The Biblical Text to motivate leadership for ministry in the Urban Context. There were three (3) components that gave guidance to this seminar: (1) The Instructional Component, (2) The Informational Component, and (3) The Inspirational Component. The framework was an educational paradigm for the purpose of motivation. Ideally, this framework can be transferred to work in most urban ministries where education of the leadership is valued as essential.<sup>47</sup>

The possibilities of a functional model indeed range from an alternative method to motivate leadership to an alarm mechanism to mobilize leaders. This project was designed to inspire, inform and influence the spiritual consciousness of Church Leadership to planned solutionous and active transformation of the crisis in the urban community. This project is designed as a model of inquiry. It has the potential to help church leadership look into the current organizational goals of their ministries. It can challenge Church Leadership to develop educational programs to address the needs in an urban context. Arguably, one of the principle concerns was how to identify, and train Christian leaders to accept the leadership role assignment in their context of ministry. Therefore, this model was also concerned with discovery and development of Leadership Potential for the practice of Urban Ministry.

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<sup>47</sup>See the researcher's Matrix for Leadership Transformation Within an Urban Context, Appendix D.

Finally, the educational *lesson plan* focused on reading assignments and reflections on Dr. Howard Thurman's book: *Jesus and the Disinherited*, Dr. Myles Munroe's Book: *Becoming a Leader*, Dr. Cornel West's Book: *Race Matters*, and some of the theological principles proclaimed by Dr. James Cone. At the same time, sermon presentations, written papers on social and theological topics, group participation, professional resource persons, and a class visit to an area within the urban context were included as part of the project. The programmatic and educational context helped students get a better understanding of the social crisis ongoing within the Urban Context. There were presentations from Church and Community professionals. Primarily, the seminar would help shape some of the specific concerns most any ministry hoped to explore in the urban community. For example, the seminar focused on:

- *Ways to Explore* the needs in the Urban Community for new motivational techniques and leadership principles to enhance Christian Skills in a Ministry Context.
- *How to Approach* transformational leadership using Educational Principles and Theological Precepts from a Biblical Foundation as a base of motivation.
- *Methods to Understand* Histo-Cultural-centered patterns and processes of resistance with new insight for change and Christian Leadership in the Church and Community.
- *Concept Development to Challenge* and neutralize disruptive and conflictive group dynamics that become problematic to ministry transformation solutions.



## CHAPTER TWO

### STATE OF THE ART IN THIS MINISTRY PROJECT

There has been so much written about Christian Leadership and Leadership Transformation it would take years to unload the information from the warehouse of scholarship. Leadership is a fascinating subject. In fact, there is certainly no shortage of opinions, articles and books on leadership topics.<sup>1</sup>

There are too many to name them all. Indeed, many scholars have written on the subject. Many are gifted thinkers who have suggested what it takes to become a leader. There is a massive collection on the subject of leadership. In essence, knowing how to lead is a vital skill. Leadership serves a critical purpose in the mission of the Christian Church. However, most of the literature about leadership transformation, in general, and Christian Leadership, in specific terms, does not describe or include the “Black Leadership” crisis in the church and community.<sup>2</sup> Whereas, Howard Thurman would

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<sup>1</sup>A. B. Bruce, *The Training of the Twelve: Ageless Management Principles for Developing Competent Leadership* (Grand Rapids, MI: Kregel Publications, 1986); Myles Munroe, *Becoming a Leader, Everyone Can Do It* (Lanham, MD: Pneuma Life Publishing, 1996); John C. Maxwell, *Developing the Leaders Around You* (Nashville, TN: Thomas Nelson Publisher, 1957).

<sup>2</sup>See: Michael Eric Dyson, *Race Rules: Navigating the Color Line* (New York, NY: Addison Wesley, 1996), 47-76; Adolph Reed, *What Are the Drums Saying, Booker? The Current Crisis of the Black Intellectual in the Village Voice* 11 (April 1995) 31-36; Kevin K. Gaines, *Uplifting The Race: Black Leadership, Politics, and Culture in the Twentieth Century* (Chapel Hill, NC: University of North Carolina Press, 1996); Joy James, *Transcending the Talented Tenth: Black Leaders and American Intellectuals* (New York, NY: Routledge Press, 1997); Cornel West, *The Crisis of Black Leadership in Race Matters* (Boston, MA: Beacon Press, 1993), 36-38; Also Cornel West, *Democracy Matters* (New York, NY: The Penguin Press, 2004), 155-158; Further see, Cornel West, *Black Leadership and the Pitfalls of Racial Reasoning* in Toni Morrison, edited, *Race-ing Justice, En-gendering Power* (New York, NY: Pantheon Books, 1992), 390-401; Manning Marable, *Black Leadership, Faith, and the Struggle for Freedom*, in Dwight N.

argue that: “A Major problem for public leadership is significantly how one anchors his/her moral character to their visionary basis of leadership.”<sup>3</sup> A leader, in Thurman’s view, must, above all else, be a seeker about truth. In many areas of his theological development, Howard Thurman was influenced by the theologian, Walter Rauschenbusch.<sup>4</sup> This was also true for Martin Luther King, Jr.’s theological development as a Christian Leader. Here again, the operative thought is Christian leadership in the African American context of an Urban Community.

Moreover, Cornel West takes a similar position on the importance of moral character in Christian leadership. He suggests that “A Prophetic Framework” or moral reasoning would have a greater liberation potential than racial reasoning. Hence, absent a moral framework, racial reasoning only creates more wastelands and combat zones.<sup>5</sup> West claims, “The best of our leadership has recognized this valuable truth.” Therefore, the leadership crisis in the African-American Church is actually influenced by the conditions in the Urban Context. So much of what church and community leadership calls and labels a leadership crisis, actually is the church’s limited support of theological education as a solution, and as a standard preparation for transformation of the Urban Context. Furthermore, during periods of severe and sustained crisis in the African-American Community, people tend to turn to the church for leadership guidance and

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Hopkins, editor, *Black Faith and Public Talk* (New York, NY: Orbis Books, 1999), 77-88; Walter E. Fluker and Catherine Tumber, *A Strange Freedom* (Boston, MA: Beacon Press, 1998), 160-162.

<sup>3</sup>Thurman, *Jesus and the Disinherited*, 161.

<sup>4</sup>Walter Rauschenbusch, *Christianity and the Social Crisis* (New York, NY: The MacMillan Company, 1907); Rauschenbusch was on the faculty of Rochester Theological Seminary, although he was dead by the time Thurman enrolled in the Seminary, his Social Gospel Theology had a major influence on Thurman’s leadership development. Also West *Democracy Matters*, 153.

<sup>5</sup>See Cornel West’s article *Black Leadership and the Pitfalls of Racial Reasoning* in Toni Morrison, *Race-ing Justice, En-gendering Power* (London, England: Chatto and Windus, 1993), 39.

support. The community itself, most often, provides the social context for the necessary action or intervention of the church's program.<sup>6</sup>

Whereas, the question for the future is this: Can the black church train enough strong, charismatic, stable, resourceful, innovative Christian leaders to embrace the crisis within the urban context? This researcher answers in the affirmative. He believes the church has failed to grapple with the fundamental method of inspiration as a generator and motivator of new Christian leadership. The potential is always present.

### Great Leadership Is Measured By Service

Contrary to the definition of the current crisis, Christian leadership is the development of purpose, personality and potential. The church must make a commitment to develop the leadership potential of each Christian who is willing to serve and practice ministry in the urban context. Myles Munroe's theological thesis is: "The greatest display of leadership is service."<sup>7</sup> There must be an assessment of personal motivation for leadership in this context of service. Here again, the question really either stands or falls on whether the African-American church understands the need to develop new and viable Christian leadership for the transformation of the urban community. Much of the crisis revolves around so many misconceptions about the role of Christian Leadership in the Church, as well as, in the community. An instructional program, "A Lesson Plan," can be a major influence by the church to transform much of this "mis-education."

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<sup>6</sup>Andrew Billingsley, *Mighty Like a River; The Black Church and Social Reform* (New York, NY: Oxford University Press, 1999), 187.

<sup>7</sup>Munroe, *Becoming a Leader*, 60.

Cornel West claims that: “One reason quality leadership is on the wane in Black America, is the gross deterioration of personal, familial and communal relations among African-Americans.”<sup>8</sup> He suggests the leadership crisis is due to the “relative lack of authentic anger,” and the “relative absence of genuine humility.” It is very interesting, how West sees the crisis in the urban context in terms of value dimensions, such as meaninglessness, hopelessness, and a sense of nothingness. However, Molefi Kete Asante rejects the evidence of nihilism as the reason for the crisis. He contends the crisis is not so much related to the community’s sense of hopelessness but to the systematic design of racism that is allowed to marginalize African-Americans and the poor.<sup>9</sup>

James Cone and Michael Eric Dyson are actually two other contemporary scholars of Cornel West who disagree with the classic nihilism thesis. Dyson refutes the thesis of nihilism with an excellent and powerful retort. He declares another question form: “Can folks for whom hope has been eclipsed really muster the moral might to throw off the psychic chains of nihilism?” It is a rhetorical question, but the answer is still a resolute “not likely.”

However, there are many social obstacles that confront Christian Leadership, yet this researcher stands with Cone, Asante, and Dyson.<sup>10</sup> The greater crisis to African-American Leadership is racism rather than classism. In this matter, it is also most likely true that both Martin Luther King and Howard Thurman would support the racism position. It is therefore without question, this would be W.E.B. DuBois’ position too. The

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<sup>8</sup>West, *The Crisis of Black Leadership*, 36-38.

<sup>9</sup>Molefi Kete Asante, *The Afrocentric Idea* (Philadelphia, PA: Temple University Press, 1998), 7-13.

<sup>10</sup>See Dyson, *Race Rules*, 135-137 and compare Asante’s comments on West’s position of nihilism in *The Afrocentric Idea*, 6-15. Dyson and Asante frame their argument in contradiction of West’s position.

urban crisis is a reflection of the basic seeds of racism. Nevertheless, none would dismiss the thesis of classism as perfunctory to the urban crisis. Although West puts forth a very persuasive argument for classism, this researcher thinks racism has a greater pejorative influence on the crisis situation. The racism thesis cannot be abandoned on the other hand; neither can West's profound interpretation of classism be disregarded out of hand.

### Howard Thurman's Theological Position

Therefore, underlying the problem, Howard Thurman's theological position is still a dynamic view that gives interpretive possibility to the function of transformational leadership. His views on Jesus' ministry help to disentangle us from placing too much emphasis on either race or class. There are few Christian Leaders who would disagree that both racism and classism contribute to the urban crisis.

On this note, it is a sad ironic fact that the vast majority of white American Christians supported slavery and racism in the name of Jesus. Christian leadership however cannot go forward and not recognize there is still a reluctant group in the Christian church who rejects racism as a contributive factor to the urban crisis. Howard Thurman would suggest that a Christian leader cannot be held captive by the tyrannical attitude of racism. Therefore, he would urge African-American leaders: "Never with your left hand be afraid to pull down what your right [hand] has painfully built up through the years of thought and study."<sup>11</sup>

There again, it is good for the Christian leadership today to remember the wise advice of that great theologian and leader, Howard Thurman who said, "At the time when

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<sup>11</sup>Fluker and Tumber, *A Strange Freedom*, 161.

the slaves in America were without an excuse for hope, they could see nothing before them but the long interminable cotton rows and the fierce sun and the lash of the overseer, what did they do? They declared that God was not through. They said . . . We cannot be prisoners of this event."<sup>12</sup>

### The Prophetic Voice

Clearly, this is the voice of a prophetic Christian Leader. The Church today must hear the Prophetic Voice of yesterday's leadership. It is grievously irresponsible for Christian Leaders to accept the vicious rumor that the urban crisis is hopeless. It has always been the faith of Church leaders to confront the inherent sense of pathology in the urban context and continue to thrive and serve the needs of the poor and oppressed. Martin Luther King, Howard Thurman, and David Walker are proof of how Christian leadership can alter the sense of pathological despair. They are indeed historical models of leadership hope.<sup>13</sup>

Christian leadership is moreover compelled to remember the leadership models of the Church as inspirational lessons for the current crisis. It is because of the mis-education of Christian Leaders that few follow the inspirational lesson plan of the Church's historical leadership. Consequently, this researcher has added a new dimension to his understanding of the urban crisis. The readings have been a life-rewarding, soul-satisfying and intellectually stimulating transformational experience of conscious

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<sup>12</sup>West, *Race Rules*, 139.

<sup>13</sup>Vincent Harding, *There Is A River: The Black Struggle For Freedom In America* (New York, NY: Harcourt Brace Jovanovich, Publishers, 1981), 75-173; See Also: C. Eric Lincoln and Lawrence H. Mamiya, *The Black Church In the African American Experience* (Durham, NC: Duke University Press, 1990), 202-203.

awareness. There are many potential leaders out there in the church, many just waiting for an opportunity, a chance to have a life transformational experience.

Although, many books and Christians have wrestled with this problem of urban leadership crisis, few have clearly defined the solutions in order to transform the urban context. The fundamental thesis of this researcher is, “Leaders are not born, but developed.”<sup>14</sup> A careful review of the literature suggests there are basic ingredients and some distinctive quality, and some characteristic visions that are common for most transformational leadership. The literature supports the thesis that only babies are born at the gates of leadership, yet the Church must develop them into Christian Leaders.

#### Preparation Is A Basic Key

Becoming a transformational leader is nevertheless not as complex a process as many in church leadership make it out to be. So much in the literature simply confirms that leadership is nothing more than influence.<sup>15</sup> Admittedly, preparation is a basic key. This too is true for Christian Leadership. It is especially true for those who practice ministry within an urban context. Therefore, the literary search focused on patterns, principles, precepts and practices of Christian Leadership that could be used as inspirational, instructional, and informational models of motivation and influence in the African-American Church. The focus is always on the Church’s role to influence and transform the urban context.

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<sup>14</sup>Munroe, *Becoming a Leader*; and Maxwell, *Developing the Leaders Around You*.

<sup>15</sup>Ibid.

Here again, one of the most essential lessons illuminated from the literature is . . . Leadership is influence! It is greater than resources, talent, money, or intelligence. Leadership becomes transformative when it can influence others to operate from this assumption. This is a major role of church leadership. The church must influence others with the potential to lead to use the gift in a manner to transform the context of their ministry. Is not this really using The Power of Jesus as the point of influence to do His transformational work?

Actually, this should be the *modus operandi*—the method of operations for Christian leadership. Everything rises and falls from the influence of church leaders to awaken new conscious levels of awareness in other potential leaders. This leadership model of influence reaches beyond the level of being either “The Boss” or, as in the African-American community, Head Negro in Charge (HNC). Therefore, being in charge over others is not the same as being a leader. Again, leadership is influence!

### Leadership Influence and Zeal

Rarely, do we find a leader in the African-American community, or for that matter, in history with the influential zeal of Malcolm X.<sup>16</sup> Still, he is a model of transformational leadership. His influence as a leader held this nation hostage. Ironically, his success was explosively controversial. After all, there will always be a heated debate about true transformational leadership. It is inevitable when leadership influences transformation in others to assume positions of leadership there will usually be a debate.

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<sup>16</sup>See Michael Eric Dyson, *Making Malcolm: The Myth and Meaning of Malcolm X* (New York, NY: Oxford University of Press, 1995) for a marvelous and impressive study of Malcolm’s leadership influence. Also see, John Henrix Clark’s work on Malcolm X: *Malcolm X: The Man and His Times* (Trenton, NJ: Africa World Press, Inc. 1990).



Arguably, from a theoretical perspective, well even theologically, Martin's influence as a leader, Malcolm's influence as a leader, and for sure, Jesus' leadership influence transformed the urban context of their time. This is not meant to be a subtle point; all transformational leadership will be explosively controversial in their context of influence. This is the heart and soul of transformational leadership. It is this tension between respect and resentment which transformational leadership uses to influence conscious awareness of the context. It is very apparent in the leadership of James Cone.

In particular, the controversial work that Cone's idea on a black theology of liberation caused in the theological halls of the traditional church was explosive. Did it influence a new level of conscious awareness?<sup>17</sup> Certainly, It did! Moreover, his leadership influenced transformation in the urban context through his theological passion and creativity. His leadership, yet controversial, was an impetus for other new leadership to develop their voices of scholarship like: Dwight N. Hopkins and Jacquelyn Grant. And many more Christian have put on the leadership garment of liberation-transformation from the ministry in the pulpit to the parish ministry.

### Signs of Hope

Therefore, it is somewhat paradoxical. However, there are signs of hope for the transformation of this crisis in the urban context. The historical data from the literature points to the leadership influence of controversial leaders in the church and community. This gives evidence to the need for Church leadership to re-visit, re-define, and re-think

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<sup>17</sup>See Dwight N. Hopkins, editor, *Black Faith and Public Talk: Critical Essays on James H. Cone's Black Theology and Black Power* (New York, NY: Orbis Books, 1999); Further See Dwight D. Hopkins and George C. L. Cummings, editors, *Cut Loose Your Stammering Tongue: Black Theology In the Slave Narrative [ 2<sup>nd</sup> edition]* (Louisville, KY: Westminster John Knox Press, 2003).

the importance of preparation for the practice of Christian ministry within this urban context. The crisis is critical. It is heightened by the fact that many Christians are more educated on the issues within the urban community and, most often, more sophisticated than pastors (with or without a theological education.)<sup>18</sup>

The role of a transformational leader in the church will indeed be controversial. The crisis demands that Christian Leadership do more than routinely “biblicize” the struggle of poor and oppressed people on Sundays during the sermon. The message must symbolize a method of intervention that suggests both liberation and encourages involvement. Otherwise the “people with their backs up against the wall” hear only a great hermeneutic message about the crisis, but cannot tell if they are expected to take it seriously. A critical investigation of the literature suggests that transformational leadership can influence people to get involved in the struggle for liberation. The historical record would suggest leadership like Bishop Henry McNeal Turner, Marcus Moshia Garvey, Martin Delaney, David Walker all whose leadership genius influenced others to get active in the liberation struggle.

### The Marks of Serious Leadership

The marks of a truly serious transformational leader are therefore visible from his/her instructions, inspiration, and information in an effort to influence activism. This is why Louis Farrakhan’s leadership is critical as a model for the investigation of transformational paradigms to address the urban crisis. Yes, it is a controversial model of leadership! But his leadership influences the poor and the oppressed to action.

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<sup>18</sup>Cain Hope Felder, *Troubling Biblical Waters: Race, Class and Family* (New York, NY: Orbis Books, 1989), 79.

Whereas, according to the Bible, Romans 12:8, there is a gift of leadership. Actually, Christians need not possess that specific gift of leadership to exert influence in the urban context. Most Christians just need to be encouraged to develop their specific leadership potential.

Incidentally, there is a plethora of books and articles that simply typecast and characterize different styles of leadership. The majority of this type of information was of little help in the formulation of paradigms to identify theological interventions to address the urban crisis. The volume of information in the literature just on African-American leadership is staggering. Again, most of it is directed toward a non-Christian audience and structured thematically for large corporate groups.

### The Method and Message Come Together

In a collective sense, the information on Transformational Leadership was incongruous with the cultural motif in the African-American community. It was from James Cone's and Howard Thurman's work that a transformation of method and message came together as a motivational strategy of instruction and inspiration. This combination of information on the urban context and reflection on the historical Jesus provided the synergy to transform God-ideas into paradigms for Christian leadership. This discovery was transformational!

This was affirmation that leadership can more specifically be taught. This underscored the importance of inspiration as well as instruction, development as well as discovery of leadership potential. The leadership crisis in the African-American Church and Community is on two fronts. On one hand, there is the crisis of restriction for the

under-developed Christian. On the other hand, the crisis is the rejection of the undiscovered Christian. Too often the church's contribution to the leadership crisis is the exception she makes in search of the exceptional leaders.

Moreover, much of Jesus' leadership principles, "The development of raw material," were underscored in the works of Myles Munroe. Leadership, Munroe would agree, is hard to define, but you know its potential when you see it. The question was so luminous as this researcher examined the literature . . . How has the Church overlooked such vast amounts of Christian leadership potential? Nonetheless, the question needed to be reviewed, rescheduled, revisited, and researched in order to synthesize and unravel the massive quantity of information about leadership.

#### A Move Beyond An Eurocentric Consciousness

Accordingly, the focus of the research needed to move beyond the Eurocentric consciousness for the normative definition of Christian leadership. Ironically, most authentic leadership will soon discover what enables and encourages them to develop, and what estranges and exacerbates their creativity, as well as the imagination to define reality in terms different from the status-quo and group norm. This was a reality check in reading the works of James Cone, Molefi Kete Asante and Maulana Karenga.<sup>19</sup> Most often, every authentic African-American Christian who aspires to a leadership position in the urban context must come to terms with a theological movement beyond the normative perspective of the Eurocentric consciousness.

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<sup>19</sup>James Cone, *Risks of Faith* (Boston, MA: Beacon Press, 1999), 125-129; Asante, *The Afrocentric Idea*, see the chapter "Dancing Between Circles and Lines"; Maulana Karenga, *Introduction to Black Studies*, 3<sup>rd</sup> Edition (Los Angeles, CA: University of Sankore Press, 2003), 300-303. Further see the work of St. Clair Drake and Horace R. Cayton, *Black Metropolis* (New York, NY: Harper and Row Publishers, 1962) (Read the chapter "The Power of the Press and Pulpit), 398-430.

Furthermore, there is something troubling about information in the literature that has sufficiently camouflaged the oppressive nature of racism. Plus, there are few resources and measures in the African-American church that can ensure a proper appreciation for the crisis in the urban context outside of the specific practice of ministry in the context. Who can be prepared for such a ministry without some relevant information and instruction to motivate them for service to the poor and oppressed?

Out of this sense of frustration came a creative and imaginative organizational theme. It was an organizational method to define the urban crisis that was, at first glance, not so obvious to the researcher. However, before we examine this organizational method, let us further discuss the limitations which most of the Eurocentric literature places on the development of new paradigms for Christian leadership and innovations.

It is to be expected that some will indeed question why the majority of the resources in this project are references from African-American scholars. It is a valid concern. However, there is an inability for many Eurocentric scholars to understand this urban crisis in terms of its cultural language and heritage. The jargon, nomenclature and idiom of the people who struggle with the phenomenon of racism and oppression are often too difficult for many whites, and some blacks, to engage with a sense of objectivity. Yet the critique of this crisis, most often, calls for an alternative perspective that is very different from the theological and ideological vantage point of provincial Eurocentric scholarship. The urban crisis is a reality check on the mind that has not become free from the normative values of an oppressive culture. In order to think creatively and innovatively about the urban context one needs to read the works of

scholars whose idiomatic and idiosyncratic expressions are outside the Eurocentric box of opinion.

### The Mis-Education of Christian Leadership

Carter G. Woodson in his classic book on *Mis-Education* would therefore raise some concerns about Eurocentric values. The genius of Woodson is, he wrote about this almost a century above before it was popular. His position is . . . “If you are educated by people, white or black, who are victims of ‘White Supremacy,’ you will hate yourself. You will possess a European definition of beauty, a white image of Jesus, and go to any length to be accepted by the oppressor.”<sup>20</sup> This is a classic Eurocentric education.

The emphasis of Carter G. Woodson’s point is simply that true scholarship insists there are other methods of measurements to experience the crisis phenomena within the urban context rather than a critique from a Eurocentric vantage point.

Here again, without exception, James Cone, Michael Eric Dyson, Cornel West and some others, with theological backgrounds would agree to this ideological re-framing of the historical evidence about the urban crisis.<sup>21</sup> This de-construct reframing process is necessary because too many white theologians blatantly overlook, leave out, justify the racism and colonialism as a serious problem of valid criticism against white supremacy.

Consequently, it is usually very difficult for white scholars, although there are some exceptions, to articulate century-long heartfelt human responses to a community,

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<sup>20</sup>Carter G. Woodson, *The Mis-Education of the Negro* (Chicago, IL: African-American Images, 2000), Introduction and 12-18; and Frantz Fanon, *The Wretched of the Earth* (New York, NY: Grove Press, 1968).

<sup>21</sup>Cone, *Risks of Faith*, 130-137; and Winthrop D. Jordan, *White Over Black* (Baltimore, MD: Penguin Books, 1969), 1550.

because of racial color, being degraded and despised, hated and haunted, hurt and hunted, oppressed and exploited, marginalized and dehumanized at the hands of European people of extreme power and influence.

Anyone who claims to be for the transformation of the urban context must also be for the liberation of the people who live in this context. The poor and oppressed, in poverty await such Christian leadership. What has this Urban Crisis taught Christian leadership that will be useful to the practice of ministry with a new conscious awareness for oppressed people? Where is the African-American Christian leadership that inspires and encourages such a vision of hope?

To be sure, this question, in and of itself, also illuminates a basic mis-education among whites about the process of leadership transformation necessary to liberate poor and oppressed people in the ghettos of our nation. Actually, no leadership can be effective in the transformation of the urban context without some understanding, and instructions, of the dynamics that activates the crisis. There can be no transformation without some new forms of information that suggest solutions.

### The Black Church Is a Model for Leadership

Furthermore, in times of extreme crisis, the African-American community, historically, will turn to the leadership within the black church. Ironically, this causes the white leadership in the community to turn to each other in a collective move of protection for the theological package of prerogatives and privileges.

Incidentally, this was the primary reason to search the literature for instructional material that had an African-American theoretical frame of reference. This researcher

looked for the historical intonations of leadership, and theological idioms of the culture that portrayed liberation-transformation in terms of Christian paradims useful for instructions and motivations. The information that viewed poor and oppressed people as aberrant social outcasts, and pathological misfits was reviewed with a jaundice eye.

In fact, it was clear in much of the leadership literature that there is an inherent Eurocentric bias against the poor and oppressed. Therefore, the literature search, for the most part, which failed to embrace the cultural and spiritual heritage of the people, did not enhance theologically their historical hope as a population, and which refused to reflect an objective view or evaluation of the crisis was of little useful belp. The search for more information in light of the complexity of the problem, the diversity of the population and the polarity of the poor and oppressed is what motivated the inclusion of so many more African-American resources. Many of the leadership references came from the African-American church.

This is the reason. And it proved to be helpful in the assimilation of a methodology to examine the leadership and urban context with reference to poor and oppressed people.

#### A Creative Organizational Theme

Therefore, let us return to the topical method of organization, used to review and explore the literature. The literature research was divided into three (3) categories for interpretation and exploration:

1. The Informational Review to Liberate the Urban Context,
2. The Instructional Review to Educate the Client- Class, and
3. The Inspirational Review to Motivate About Jesus The Christ.



Whereas the fundamentals of leadership are the same throughout history as suggested by Kouzes and Posner in their classic work. They go so far as to argue, “While the content of leadership has not changed, the context has, and in some cases, it has changed dramatically.”<sup>22</sup> Nevertheless, as with the context of the literature, Europeans sometimes obscure, obfuscate and obliquely distort dramatically the facts about the urban context.

There was however no newly unearthed information about Christian leadership that screamed to be included, but there were some basic visions and hopes of the past leadership waiting to be connective links for the future. This researcher looked for such leadership that could be transformative of the urban condition. It was a search for concepts to change into consciousness, atrocity into actions, vagueness into visions, reality into reflections, infraction into innovations, separation into solidarity and risk into rewards.

### **The Informational Review to Liberate the Context**

First, there was an organizational search to become informed about the historical and cultural traditions within the urban context. This researcher found a powerful leadership hegemony in the works of James Cone, Cornel West and Michael Eric Dyson. Their works were descriptive of transformation and representative of insight about the poor and oppressed as a community.

### **Many Remain Silent**

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<sup>22</sup>James M. Kouzes and Barry Z. Posner, *The Leadership Challenge, 3<sup>rd</sup> Edition* (San Francisco, CA: Jossey-Bass Publishers, 2002), 34-39.

Unlike many Christian leaders, there was passion in what they wrote about leadership ministry within this context. Whereas, many remain silent about the plight of the poor, in their work one could hear the prophetic voice. One does not get the sense or impression that the black church had been rendered hopeless and irrelevant to the plight of oppressed people.

Moreover, the theological and ideological theme of Black Liberation Theology imported information to examine the faulty Eurocentric assumptions about the urban context. This researcher concurs with James Cone who wrote, "Theology is not universal language about God. Rather is it human speech informed by historical and theological traditions, and written for particular times and places . . . Theology is contextual language that is, defined by the human situation that gives birth to it."<sup>23</sup>

The interaction with the literature helped to further clarify and explore the errors society promotes about people who are marginalized. Drawing from this theoretical framework was useful information to develop a pedagogical identification, theologically, with the poor who live within the urban context. This was an excellent integrative method to combine experience and education.

New ideas similarly emerged from a greater understating of the oppressed who struggles to realize their full humanity. Full humanity means to become more conscious of how racism and white privilege wound and dehumanize the poor and oppressed. The informational review of the urban context contributed to enlarge this researcher's viewpoint of Liberation Theology as an intervention methodology to transform the urban crisis.

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<sup>23</sup>James Cone, *A Black Theology of Liberation* (Maryknoll, NY: Orbis Books, 1986), Preface.

### The Prophetic Voice

Ultimately, this information about the context gave insightful awareness of the fervor and imaginative energy of the prophetic voice. This is a voice that sounds a beacon of hope in the face of the trauma-drama crisis within the urban situation. This is a voice that provides hope, proclaims a vision, and plans solutions to the catastrophic nightmare of decay and despair that is endemic to an oppressed community.

It is a voice of fearless eloquence. One can hear this voice in the leadership practice of Frederick Douglass, Martin Luther King, Jr., James Baldwin, Malcolm X, Zora Neal Hurston, W. E. B. DuBois, David Walker, Alain Locke, and Howard Thurman, as their prophetic voices break the historical sound barriers of silence with an impressive force wave of truth and honesty about racism and oppression. The works of James Cone, Cornel West, and Michael Eric Dyson were very useful as foundational information to understand the urban context. Their work was a historical link to raise this researcher's level of conscious awareness.

The impact of this information was ironically a major influence. The prophetic voice can surely still motivate and educate a new generation of Christian leadership. It is a voice that helps this researcher find his personal ministry voice to discuss this topic with a new vision for the role of the Christian church. Rather than analyze the poor and oppressed as grotesque and hopeless, this information moved this researcher beyond the historical and cultural cynicism of white supremacy.

### A Theological Camera

Therefore, out of this information came a different theological perspective, a genuine mixture of information of heartfelt hope and a guided inspiration about the rebirth of Christian leadership. This information about the context helped to develop a theological camera to picture the detail impressions about the conditions of violence, gangs, drugs, morality, and despair.

The crisis is indeed real on two levels. First, there is a leadership crisis in the Christian church. This is not just an African-American crisis. To believe that is to restrict the prophetic voice. White America had a part in the creation of this urban crisis and therefore must take a part in the definition of a solution. The Christian Church must define a proper framework that restores the eventual spirit of proactive leadership between Christians from both the White and Black church.

Second, there is an urban crisis that needs the leadership insight and the spiritual intervention primary of the church. Howard Thurman would encourage the involvement of Christian leadership because he saw the urban crisis as a spiritual problem. It is foolish, no it is dishonest, to think that transformation of the urban crisis can take place outside of the spiritual entrenchment that is a life force of power for the darkness and evil which are the identification marks of a crisis. It is the challenge of Christian leadership to move beyond the definition of the crisis and unto spiritual recommendations and considerations as solutions.

In brief, to understand the crisis, it is not necessary to have a unique theological solution. It is the realization of the spiritual dimension that defines the theological

solution. Jesus is the only recommendation.<sup>24</sup> Ultimately, this must be the principle viewpoint of Christian leadership. The information poignantly pointed back toward Jesus as a theological model for a transformational solution.

Thus drawing wisdom from this information on the context was very essential on many transformational levels. Listed below are four (4):

1. The information provided guidance for a better definition of Christian leadership.
2. The information helped to engage the signs of anxiety and frustration that were operative themes of the urban crisis.
3. The information connected the roots of the Christian church in the African-American community to the historical vision of the past and present models of transformational leadership.
4. The information generated a more sound theological correctness from the identification of a liberation discourse in order to recommend solutions for the leadership crisis.

It became obvious that without a better understanding of the urban context information that is essential for action, be it liberation or transformation, it was unlikely for Christian leadership to provide an innovative, creative, charismatic orientation to others for the resolution of this urban crisis. The most comprehensive view of this informational search was an understanding from the literature for a more informed leaders about the context.

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<sup>24</sup>Cone, *God of the Oppressed*, and Thurman, *Jesus and the Disinherited*. They have carefully crafted a theological solution around Jesus as a model.

Therefore, in a greater sense, the information about the context added clarity to the way the researcher not only viewed the crisis, but also how he would articulate a solution. The information raised the theological awareness of the crisis in leadership and helped develop a new consciousness for the practice of urban ministry.

### A Lesson Plan Is Foundational

Furthermore, it enlarges the experience whereby one can share, in common with greater humility and appreciation, the plight of poor and oppressed people who live in the urban community. The foundational basis for a lesson plan came as a result of reading the audacious interpretation from the writers of this context under exploration.

There is a theological motif that declared it urgent to understand this context in order to minister to the pains and plight of the people. The urban context is more than an environment where the social ills of society are public manifestations of poverty. It is a place to live, for many who can least afford to really experience life in another situation. There is a shortage of resources, a crisis in light of the rapid abundance of skills in the larger social environment. It is a crisis because many who have abundant resources move, vacating this environment.

### The Ghetto Was Born Systematically

The ghetto was born systematically about the time of the First World War, when an enormous change in the African-American population went from a rural context to an urban context. African-Americans overwhelmingly become city-dwellers almost three-

fourths of the population in the urban context.<sup>25</sup> The circumstances changed from oppression on the plantation to racism and poverty in the city.

However, the clearest example of this great migration to the urban context is Harlem in New York City. This enormous relocation to the urban city, also gave rapid rise to the growth and organization of some very influential historical black churches. This social demographic of the black church's influence is discussed by Wyatt Tee Walker in a most stimulated format: *The Gospel Music and Ghetto Message*.<sup>26</sup>

Whereas, racism and oppression are factors responsible for the creation of the Ghetto. Nonetheless, the ghetto is responsible for the creation of an organization called *Black Liberation Theology* in the community. The Urban Context was a creative life force that inspired the black church graphically to address the racial imbalance of oppression with the development of new Christian leadership. This is the challenge that the Christian church faces today; precisely, to develop Church leadership with new visions of hope, and realistic methods to inspire transformation of the urban ghetto. This thought moves us to review the instructional component to educate the client-class. Now lets turn to the second research category from the literature to explore and interpret.

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<sup>25</sup>August Meier and Elliott Rudwick, *From Plantation to Ghetto, Revised Edition* (New York, NY: Hill and Wang Publisher, 1966), 213-217.

<sup>26</sup>Wyatt Tee Walker, *Somebody's Calling My Name* (Valley Forge, PA: Judson Press, 1979), 79-86. See Also Lara-Ellen McKinney, *Christian Education in the African-American Church* (Valley Forge, PA: Judson Press, 2003), 113-114.

### **The Instructional Review to Educate the Client/Class**

The review of this second category literally focused on instructional resources to educate a class of student gospel preachers.<sup>27</sup> This researcher looked to the excellent work of Myles Munroe as the foundational source from which to extrapolate an educational model. His work on leadership potential was most helpful: He is a Christian leader. His methodological principles inspired hope and his theological concepts were characteristic of the significant teachings of Jesus. It was in harmony with “The Great Commission.”

### **The Educational Tool To Teach Christian Leadership**

Most importantly, for the purpose of context, he is an African-American pastor-teacher of the Christian gospel. Obviously, it would be a challenge to instruct gifted preachers. Again, his book was an excellent foundational source to gain an educational perspective. However, his message was not about Liberation Theology, but his method was transformational just the same, as an educational tool to teach leadership. This instructional method would be used to educate around the social role of the black church. There is a great deal of books in the literature that address the creative and innovative role of the black church.<sup>28</sup>

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<sup>27</sup>Munroe, *Becoming a Leader*.

<sup>28</sup>Henry H. Mitchell, *Black Church Beginnings* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2004); Carter G. Woodson, *The History of the Negro Church* (Washington, DC: Associated Publishers, 1972); W.E.B. DuBois, *The Negro Church* (Atlanta, GA: Atlanta University Press, 1903); C. Eric Lincoln and E. Franklin Frazier, *The Negro Church in America: The Black Church Since Frazier* (New York, NY: Schocken Books, 1974), 104-105; Peter Paris, *The Social Role of the Black Church* (Valley Forge, PA: Judson Press, 1985); Lincoln and Mamiya, *The Black Church in the African-American Experience*.



There is a phenomenal urgency to debunk the current level of mis-education in the church, or to use Dr. Sam Mann's argument "to deconstruct existing attitudes in the church." The challenge is to develop new Christian paradigms to educate church leadership. The search of the literature helped emancipate the researcher intellectually as a learner who needed to sharpen his skill level for contemporary ministry practice.

Consequently, regardless of which leadership definition one uses for instruction, the goal of the search was to discover a method consistent with the theological view of Jesus. Simply put, a leader is one who leads others to leadership.<sup>29</sup> First one leads oneself, and by doing so, one inspires and instructs others to follow.

The search of the literature helps to furthermore keep one's mind on the development of educational concepts and theological precepts for instruction of the client-class. Again, the researcher was always mindful of the purpose. This was not to become an instructional class on how to climb to the top of the leadership ladder in the church. Nevertheless, the purpose was instructional: How to develop a conscious desire, an awareness, to climb above current attitudes of mis-education. More specifically, the research was introspective learning. It challenged the researcher's sense of ministry purpose. In an educational modality, it was an instructional exercise also for the researcher. Myles Munroe would argue leadership instructs and influences others to follow a common course or purpose and also possesses the character that inspires confidence.<sup>30</sup>

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<sup>29</sup>Munroe, *Becoming a Leader*, 36.

<sup>30</sup>Munroe, *Becoming a Leader*, 37.

Therefore, without question, instructions are essential for leadership development. The literature confirmed that Adam Clayton Powell, Jr., Martin Luther King, Jr. and Benjamin E. Mays used instructional methods to motivate and mobilize new leadership for the black church.

Here again, as the influence of the black church has declined, so has the ability of African-Americans to assume Christian leadership roles in the urban community. A clear paradigm emerged. The poor and oppressed require a base of leadership linked to an instructional method that accepts their history, does an objective evaluation of their context, and seeks to develop a correct theological-historical analysis of their crisis.

#### Instructions Which Impart a Strategy

Moreover, instruction that is educational seeks to impart a strategy and/or tactical method of intervention. This is the idea of transformational leadership. This method was characteristic of both Carter G. Woodson and W. E. B. DuBois.<sup>31</sup> Also, instructionally, James Cone also modeled this educational paradigm for leadership.<sup>32</sup> Indeed, many of the “so called leaders must be re-educated, re-oriented, and re-stored to their center.”<sup>33</sup>

This educational paradigm was certainly a leadership method that was characteristic of DuBois’ challenge of Booker T. Washington. This paradigm is not new. It is only a descriptive term for creative leadership that is transformational. This leadership method was also descriptive of the educational style that emerged from the

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<sup>31</sup>Molefi Kete Asante, *Afrocentricity* (Trenton, NJ: Africa World Press, Inc., 1988), 7-20.

<sup>32</sup>Dwight N. Hopkins, editor, *Black Faith and Public Talk* (New York, NY: Orbis Books, 1999).

<sup>33</sup>Asante, *Afrocentricity*, 46-47.

Harlem Renaissance.<sup>34</sup> Again, some of the greatest and brightest African American leaders come out of the urban context called Harlem.

In a real sense, this educational paradigm is not used as the new methodological influence for the rank and file who are called to new leadership in the church. It is a transformational theology that has permeated the psychology of sympathetic Christian leadership. It reaches beyond sentimental appeal not to just stimulate protest, but rather motivates new levels of consciousness through creative instructions.

Basically, new paradigms of Christian leadership would instruct the development of a different attitude that rejects racism and white privilege on the basis of a personal identification and relationship with the teachings of Jesus instead of man.

The search of the literature essentially held the crucial ideas to articulate new Christian paradigms around historical discovery and cultural definitions of transformational leadership. One of the greatest senses of conscious-awareness educationally, was that the principles of liberation-transformation do not always need to be taught in a deliberately radical fashion, even though the teaching is a radical form of instructions.

#### The Development of a Conscious-Awareness

Nevertheless, from this researcher's perspective, transformational leadership is the development of a conscious-awareness to teach others to recognize the need to be deliberate as one becomes responsive to the demands within the context of ministry. Some of the best support in the literature for this model of conscious-responsiveness in

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<sup>34</sup>Alain Locke, *The Negro Spirituals in The New Negro* (New York, NY: Atheneum Books, 1969), 8-9.

leadership is found in the works of Michael Eric Dyson.<sup>35</sup> He is creative and instructional as he defines an ideological bridge between the Civil-Rights Generation and the Hip-Hop Generation. An educational paradigm must be a model that, above all else, facilitates dialogue between groups of diverse people as an instructional source of transformation.

Christian leadership must be instructed to bring complex issues of the Gospel into dialogue with the crisis issues of the ghetto for intellectual and spiritual exploration. This is an instructional paradigm.

Ironically, the crisis in the urban context differs among Christian leaders. Whereas for King, the three issues were: racism, poverty, and war. The issues were different for Howard Thurman: hate, fear, deception and love. Dyson's issues are essentially the Triple P's: projects, poverty, and penitentiary. Nevertheless, West would list the issues as three demons: hopelessness, meaninglessness, and lovelessness. Therefore, Christian leadership may need to be instructed around different issues, yet educated about the same urban context.

This ministry model of Christian leadership is centered on the development of others to gain a vision to transform not only the issues that reflect the crisis, but the context whereby the crisis generates the different issues. Consequently, from the viewpoint of difficulty, the instructional review to educate proved to be more problematic for exploration and interpretation. The paradigm of conscious responsiveness is an instructional goal to awaken an activist spirit of leadership. This frame of reference helped to understand that education is more than just the communication of ideas for

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<sup>35</sup>West, *Race Rules*, 106-107 and Michael Eric Dyson, *Between God and Gangsta Rap* (New York, NY: Oxford University Press, 1996), 101-104; Further see, *Open Mike* (New York, NY: Basic Civitas Books, 2003), the chapter on *Trump Cards: Racial Paradigms, Postcolonial Theory and Feminist Thought*, 70-81.

theological consumption. The paradigm must give clarity and visualization to the nature of a solution—orientation for transformation.

### Contextual Guides and Images

In other words, a transformational leader uses the cultural and historical images within the context as guides for identification and instructions. In the literature, this researcher searched for validity and verification of the instructional paradigm in different time periods of leadership. Therefore, from the literature, similar principles of nationalism were apparent in Marcus Garvey and Henry McNeal Turner's views to teach liberation-transformation to poor and oppressed people. Some would argue his instructions were overzealous methods.

This new method of instructions nevertheless must inspire and motivate others to become zealous in their positions of leadership. The leadership principle of influence is confirmation that some degree of conscious-responsiveness had happened from the instructional methods. This was the case with Garvey's leadership.<sup>36</sup>

Again, rather than declare the poor in the urban context as ASWO (A Society Write-Off), both King and Thurman used the instructional paradigm of Jesus' love to influence conscious-responsiveness in the development of new levels of Christian leadership. This is not to claim there will be no opposition to leadership transformation. However, the goal of Christian leadership is to build theological-historical walkways over the oppositional terrain.

The search of the literature confirmed that Christian leaders are currently working to erect such a theological walkway. Leadership transformation like the work being done

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<sup>36</sup>Asante, *The Afrocentric Idea*.

by: Jawanza Kunjufu, Walter Maloué, Cain Hope Felder, James Cone, Jeremiah A. Wright, Dwight N. Hopkins, J. Alfred Smith, Sr., Frank M. Reid, III, J. Deotis Roberts, Cheryl J. Sanders, and Katie Canon is supported in the literature from the writings that express their views on Christian leadership.<sup>37</sup>

Moreover, there is a historical connection in the literature, which extends backwards into the doorway of the instructional and dynamic leadership of the past. It is a passageway into the transformation activism of leaders like: Harriet Tubman, Sojourner Truth, Zora Neale Hurston, Malcolm X, Marcus Garvey, Daddy Grace, Martin Luther King, Jr., James Baldwin, and David Walker. Out of the literature search came a historical blueprint to link the past and present for the measurement of old and new instructional methods to use as educational paradigms.

It is regrettable, but also understandable, that because of the mis-education of Eurocentric theology about the urban crisis, frequently the leadership paradigm of the oppressor must be erased and re-oriented for emancipatory knowledge.<sup>38</sup> White supremacy reproduces itself in particular educational paradigms.

#### Christian Models of Leadership Which Arise Out of the Past

Attitudes of white privilege add to the leadership crisis in the Christian church. The black church needs its own theology, carefully thought out reflections on Christian

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<sup>37</sup>Andrew Billingsly makes reference to many of these Christian Leaders' transformational teachings and theological work in both of his books. See as reference: Andrew Billingsly, *Climbing Jacob's Ladder: The Enduring Legacy of African-American Families* (New York, NY: Simon and Schuster Publishers, 1992); *Mighty Like a River: The Black Church and Social Reform* (New York, NY: Oxford University Press, 1999).

<sup>38</sup>Patricia Cranton, *Professional Development as Transformative Learning* (San Francisco, CA: Jossey-Bass, 1996), 20-25; See Also Molefi Kete Asante, *The Survival of the American Nation: Erasing Racism* (New York, NY: Prometheus Books, 2003), 24-25.

leadership that arises out of the past and current history of the African-American religious experience.<sup>39</sup> James Cone and Gayraud S. Wilmore support this instructional paradigm in their work on black theology. They write: “What the black community needs is not scholars who repeat what their [white] teachers said. We need committed scholars who are organically linked to the black community, young men and women who are determined to live the faith and speak the truth of the liberating gospel as defined by black people’s struggle for justice.”<sup>40</sup> This is the essence for the development of an instructional paradigm to educate Christian leaders.

Admittedly, for this researcher, no issue is more relevant to Christian leadership than the urban crisis. The church stands as the source of influence for the Christian faith, but it also is the standard of interpretation for valid Christian leadership. The connection is taught through an instructional paradigm to raise new levels of conscious-responsiveness from the example of historical models of leadership.

This historical rod of raised consciousness is a vital link for the development of new Christian Leadership. The theological questions raised in the literature are a challenge to the “God Talk” of the current leadership in the Church.

Finally, this thought extends the researcher’s focus to the third category of review: The Inspirational Review to Motivate about Jesus The Christ. This brings us to the last of the three components that were noted above for exploration.

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<sup>39</sup>James H. Cone and Gayraud S. Wilmore, *Black Theology: A Documentary History, Volume Two 1980-1992* (New York, NY: Orbis Books, 1993), 3-4.

<sup>40</sup>Ibid., 5.

### The Inspirational Review to Motivate About Jesus The Christ

The urban context creates theological tensions that have given inspiration to some of the most transformational Christian leadership to ever express an opinion on the subject of poverty and oppression. Inspiration is central to any discussion about Christian leadership. Jesus has always been a source of inspiration for poor and oppressed African-Americans in the ghetto. A review of the literature in this context calls attention to the tremendous reservoirs of Christian leadership that have been locked up in the churches in the ghetto. Ghetto conditions inspire authentic Christian leadership.

However, rarely, has there been a Christian leader, in America, better able to communicate the theology of Jesus to an oppressed and poor community than Howard Thurman. His theology of Jesus' ministry appeared to capture the thought (authentic expressions and the yearnings) of other leaders, like Martin Luther King who gave the oppressed inspiration. This is the main reason this researcher emphasized Thurman's book . . . *Jesus and the Disinherited*.

It is alleged, Martin Luther King, Jr. carried around this book in his briefcase. Notably Howard Thurman's theological views are the response, as a Christian leader, to the tensions of a ghetto identity. Therefore, it was natural for Thurman to place Jesus within the same socio-historical context as other poor and oppressed people. It is important to see how Thurman used the African-American experience of the urban context in general, and specifically the histo-religious experience of Jesus' social context, as a point of departing for the inspiration of the poor and oppressed.<sup>41</sup>

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<sup>41</sup>Thurman, *Jesus and the Disinherited*, 28-30; see also *With Head and Heart: the Autobiography of Howard Thurman* (Orlando, FL: Harcourt, Brace & Company, 1979), 140-141.



Actually, few theologians, with the exception of Martin Luther King, Jr. and James H. Cone, have more emphatically influenced this researcher. Thurman developed an elaborate thesis, primarily, focused around the religious ministry of Jesus to the poor and oppressed community. His work was a core component for this researcher's vision. Thurman's vision was relevant theologically as practical wisdom and inspiration to confront the evils of racism and ghetto oppression. The logic of his argument about Jesus' concern for the poor made his theology legitimate and validated the bible as a viable source of inspiration.

#### The Inspiration of Howard Thurman

Thurman understood the urban context. His views on oppression and poverty were central issues that were not strange to the house where he lived and preached. This was a great source of inspiration for this researcher, and would also be for the class he planned to instruct through education about Jesus' ministry to the poor.

There was literally a great deal of biblical support in Thurman's work to draw inspiration and methodological principles for teaching "Christian Leadership and Transformation Within An Urban Context." At any rate, the study of Thurman's thesis on Jesus' ministry was pregnant with illumination and inspiration. His theology reflected many of the beliefs this researcher holds as dear, and intends to use as an instructional base to motivate and influence others in leadership.

It is ironic, but throughout the anatomy of Howard Thurman's theology, there are inspirational traces of it found in both Martin Luther King, Jr. and James Cone's messages, which often disturb liberal and conservative critics. This is indeed a rare type

of influential leadership that informs, instructs, and inspires other leaders. Thurman's impact on church leadership cannot be minimized. It most certainly was transformational.

### Jesus As the Theological Solution

Thurman accordingly dismantles the urban crisis as he ingeniously suggests that the solution is Jesus. Indeed, Thurman had a magnificent obsession with the evils of poverty and oppression, which he earned through authentic fellowship, but as all brilliant leaders do, he teaches others to realize the solution is most essential.

This researcher emphasizes the theological importance of Thurman's interpretation of the urban crisis as a source of personal inspiration, to find solutions from the ministry of Jesus. It is Thurman's insistence that Christian leadership should view the urban crisis through the love of Christ Jesus. Especially, Thurman saw Jesus as victimized by poverty and oppression.

Clearly this is an inspirational motif that suggests hope to those who see this crisis as only the creation of "The Blues." Spirituality, for Howard Thurman, Christian leadership is what we think about as we explore what Jesus feels and believes about "The Disinherited." His keen awareness of the urban crisis does more than give inspiration. He challenges Christian leaders to get involved in the active search to transform the context. He reminds leaders to keep Jesus as a model.

To put it plainly, Thurman's prolific insight, for decades, has influenced other leaders. His lucid explanations of Jesus' religious beliefs about the poor and oppressed are transformational ideas. This is why his work was so foundational in the preparation for this research project.

### Mere Preaching Is Not Enough

Thurman would insist, even though he was an excellent-extraordinaire preacher, that “mere preaching” is not enough to transform the urban context.<sup>42</sup> His position was clear: “What are words, however sacred and powerful, in the presence of grim facts of daily struggle to survive? Any attempt to deal with this situation on a basis of value that disregard the poor who struggle for survival appears to be in itself a compromise with life.”<sup>43</sup>

The question today is: how to inspire the Christian leaders who have compromised their life? Howard Thurman would argue “[Jesus Christ] is a source of inspiration for a faith for living to a generation that has lost its nerve as our generation has . . . because He gave to the people who surrounded Him and to the world, therefore, a vision, a vision of God.”<sup>44</sup>

This is the type of vision that the poor and oppressed are in search of for motivation and inspiration. A Christian leader must inspire a vision of God’s power to transform those in poverty, so they do not lose their desire to survive. And, in this sense, Jesus is the fellow-brother who made it out of poverty and became a leader of others. Christian leaders must not only preach Jesus to the poor, but they must influence others to get active and participate in the transformation of the urban context.

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<sup>42</sup>Thurman, *Jesus and the Disinherited*, 68-69.

<sup>43</sup>Ibid., 69.

<sup>44</sup>Alonzo Johnson, *Good News for the Disinherited* (New York, NY: University Press of America, Inc. 1997), XV.

Jesus' ministry is an excellent model for transformational leadership. And Jesus is a source of inspirational courage, which is also relevant for teaching others the profound the profound religious truths about the urban context.

### Three Reasons Why Thurman's Views on Theology Are Important

Although there are other theological interpretations that were helpful, beside other informational and instructional models of Christian leadership, the work of Howard Thurman made an extreme impact on this researcher. First of all, Thurman's work was significant as an influence among liberation theologians.<sup>45</sup> He was an influential leader, and displayed an insightful prophetic voice about the crisis of the poor and oppressed community.

Without question, he was a creative and innovative leader of the Christian church. He was an imaginative thinker and scholar about the issues that affected the African-American community. Again, Jesus was clearly a central point of reference for his theological inspiration to other leaders.

The principal influence that shaped Howard Thurman, theologically, was his encounter with human oppression within the African-American Context. This is also a similar factor that shaped James Cone's theological view of Jesus; therefore, the legitimacy of both Thurman's and Cone's inspirational perspectives about Jesus and His ministry, is their historical interpretation of Jesus' intervention into the crisis of oppressed people.

Christian leadership must be instructed to draw inspiration from that same spiritual well. In reality, to understand Howard Thurman's passion for the poor and

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<sup>45</sup>Ibid., 134-140; See also Fluker and Tumber, *A Strange Freedom*, 160-163;

oppressed, it is to see the theological transformation of James Cone's ideas and views about Jesus' ministry, as a source of Black Liberation Theology.

Finally, there is a historical leadership connection. One the researcher plans to emphasize for inspiration to his class on "Christian Leadership Within An Urban Context." It must be suggested to other Christian leadership that to affirm Jesus' model of ministry is a realistic source of inspiration for transformation. Howard Thurman's theological search for truth was of primary inspiration for this researcher as it was for other Christian leadership.

There can be no valid Christian leadership without the affirmation of Jesus' work to care for the poor and to liberate the oppressed. Thurman was careful to note that: "What is true in any religion is found in that religion because it is true. It is not true because it is found in that religion."<sup>46</sup>

Both Thurman and Cone would agree that the validity for Christian leadership in the African-American context depends on the leader's ability to inspire others to consider the truth about the poor and the oppressed. This type of inspiration also was meaningful in the Bible to motivate others to practice transformational ministry with respect to the plight of the poor and oppressed people. Indeed, even Paul would agree that it is a Christian paradigm. He wrote: "And When James, Cephas, and John, who seemed to be pillars, perceived that the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship . . . that we should go unto the heathen, and they unto the

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<sup>46</sup>Ibid., 167.

circumcision . . . Only they would that we should remember the poor . . . the same [Paul said] which I also was forward to do.”<sup>47</sup>

Moreover, Christian Leaders cannot isolate themselves from the urban context and expect to be inspirational in the lives of poor and oppressed people. The poor and oppressed need more than just an inspirational message from silent partners.<sup>48</sup> The researcher found a connective link of inspiration in the works of Howard Thurman.

### An Inspirational Motif To Instruct Others

In Thurman’s work indeed one found the secret to transformational leadership as an inspirational motif to instruct others. What was so wonderful and inspirational about the tone of Howard Thurman’s leadership was how he influenced a deeper fascination to serve the poor among the liberation theologians. Theologically, he helped me place James Deotis Roberts, Albert Cleage, and James H. Cone in dialogue historically with W. E. B. DuBois, Henry M. Turner, and David Walker around the subject of Jesus’ identification with the plight of the poor and oppressed. These are indeed historical paradigms that both instruct and inspire new levels of consciousness among Christian leadership.

Whereas Thurman presents Jesus as a model of logical, historical, and biblical validity for a theological paradigm that is inspirational for Christian leadership. One must consider Thurman’s work as a functional model to transform the urban crisis. The theology is simple . . . Why is not Jesus seen as God’s answer to human oppression?

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<sup>47</sup>Galatians2:9-10

<sup>48</sup>Howard Thurman, *The Luminous Darkness* (New York, NY: Harper and Row Publisher, 1965). This is an excellent book for inspiration of Ministry purpose.

Howard Thurman and Martin Luther King, Jr. were not liberation theologians. Yet both of them philosophically were integrationists. What is more specific, it is clear they were also Christian leaders who interpreted and understood their ministry in light of the teaching model of Jesus' life to transform the "Urban Crisis."

Interestingly, Thurman and King both attended Morehouse College and Rochester Theological Seminary, although, the time periods were different. Yet in reference to the paradigm of Teacher-Leader, they had a similar definition for the crisis in the African-American community. Again, here is a historical-connective link of Christian leadership.

It is this researcher's position that Thurman's leadership not only influenced Cone's theology, but he also was an inspirational link, and theologically for Martin Luther King. It is very interesting how Martin Luther King leadership also influenced Cone's ministry. The leadership paradigm of influence therefore can neither be overlooked nor downplayed in the search for inspirational models in the literature. It is the role of transformational leadership to be an inspiration in the work of transformation.

#### A Link To "The Negro Spirituals"

There were other such historical links of Christian leadership. Specifically, Howard Thurman also gave much thought to The Negro Spirituals as a theological orientation of the slaves; however, this orientation did not originate with Thurman and it does not conclude with Cone.

And yet, this researcher found a collectively conscious-awareness with a historical link, in the work of “The Harlem Renaissance.” As a scholar Alain Locke was very impressive, influential and inspirational in his article on “The Negro Spirituals.”<sup>49</sup>

Ironically, the researcher sees a connective inspirational link between Alain Locke’s Negro Spirituals, during the Harlem Renaissance period and Howard Thurman’s theological view of the relevance of the New Spirituals as a ministry focus. On the same note, Thurman’s creative and innovative insight on this topic puts him in inspirational dialogue with Cone’s theological view on the same topic.

Inspirationally, the Negro Spirituals were an instructional paradigm. They were passed down through different generational perspectives, from Locke to Thurman, to Cone, and onward through other Christian leadership as theology in slave songs.

#### A Paradigm of Liberation for Oppressed People

A Christian leader, who wishes to inspire the poor and oppressed people within the urban context, cannot afford to either separate or divorce the crisis in the African-American community from the theology of Jesus. This is dangerous because Jesus has historically been, according to Cone and Thurman, a paradigm for liberation, transformation, and inspiration to oppressed people. Jesus is always the epicenter for inspiration.

A careful analysis of either Thurman’s or Cone’s theological position will usually move you to appreciate the Christian leadership of the historical Jesus for inspiration. This is also true of Cone’s and King’s theological position.

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<sup>49</sup>Locke, *The Negro Spirituals in The New Negro*, 199-231.



Christian leadership will always focus on how Jesus' transformational message will liberate the oppressed from the limitations which poverty and human evil imposes upon them with context for existence and survival. Christian leadership must clearly demonstrate, as do Thurman and Cone, the significance of Jesus' ministry as a source of inspirational power for oppressed people.

Although the researcher found an inspirational connection between the theological work of Cone, Roberts, King, Clege, and Thurman, ironically, the theme pointed to the importance of Jesus as an inspirational representative for an oppressed community. Jesus remained the paradigm for liberation.

In many regards, there are some major differences on the Christological level, yet each agrees on the significance of the historical Jesus. Jesus must remain as an inspirational paradigm for liberation-transformation. Jesus was the connective link for each model of leadership transformation. It was clear from Jesus' ministry how to use instruction, information, and inspiration to educate, motivate and liberate oppressed and poor people. In Thurman's view: "There were many seasoned men who were also inspiring teachers, touching us at a place in ourselves beyond all our faults and all our virtues. They placed over our heads a crown that for the rest of our lives we would be trying to grow tall enough to wear. Indeed, this was a gift far greater than the imparting of information and facts."<sup>50</sup> Jesus is that crown over the head of Christian leadership.

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<sup>50</sup>Thurman, *With Head and Heart*, 41.

## CHAPTER THREE

### THEORETICAL FOUNDATION

This chapter is devoted to an examination of the biblical, historical, and theological foundations that function as guidelines and principles for the interpretation of the urban context. There has been no other social context or community context in America so intensely analyzed, investigated, and studied as the urban context. Just what do we mean by the urban context?

For the purpose of this research project, the urban context is both a condition and a tradition that defines life by statistical data. It is a social condition that, most often, provides the vast majority only a street-corner-living. It is a human tradition that, most often, expects the conditions to remain the same. It is a configuration of social factors blended into a methodological process called poverty. In this context the techniques of living are frozen for a moment in a time capsule called survival. There is a striking similarity within this urban context between the same conditions in which Jesus practiced ministry. The urban context was a common place for Jesus to encounter on His way to the office. It was within this context that Jesus practiced the Gifts of God! Can the church change these conditions? Jesus said we could! He informed the Church to:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you . . . and lo, I am with you always, even unto the end of the world. Amen!<sup>1</sup>

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<sup>1</sup>Matthew 28:19-20

In order to understand this context, it is necessary to allow your mind to reach outside of your accustomed ways of thinking about life. This is an environmental context where the ills of society are usually the visible manifestations of poverty, plight, and pain. There are many in the church and society who tend to spiritualize the crisis situation within the urban context. There is an effort by the Church in every generation to remove this crisis from its biblical and historical agenda.

According to Forrest E. Harris:

The African American Church is in crisis. A crisis that calls for a national dialogue. At a time in history when we are about to enter a new millennium, the African American Church stands at the crossroads of decision. Its traditional role as the conservator of Black culture and the conscience of the Black community is at stake. It must choose either life or death, blessings or curses. Whatever choice it makes will determine whether or not we and our descendants will live as a redeemed community in this land where God has befriended us.<sup>2</sup>

In every generation, Jesus upsets the status quo to set the captives free! In John Chapter four, He uses a woman to revoke and rebuke the ceremonious traditions of a generation that has restrained and restricted opportunity for ministry. It is clear that Jesus did not mean for anybody to be relegated “just hearers” of God’s word. Jesus also wanted to create doers of His work.

There are some in every generation who keep alive the exalted ideal that God can only use those who are of a certain race, gender or status. May the author remind you we are born again *not to conform* to the old ways, but to *inform* others of God’s ways! This is transformation of the context!

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<sup>2</sup>Forrest E. Harris, Sr., *Ministry for Social Crisis* (Macon, GA: Mercer University Press, 1993), 21.

The tragedy is not that we suffer rejection; but that we fail to seek redirection! As the people of God, we are therefore all *ministers*. We cannot allow either church tradition or clergy position to keep us from the challenge because we feel rejected, disrespected and neglected.

Harris concludes that the liberation and survival models of ministry have existed side by side through the black church's history. To render itself useful for black liberation, the black church must identify and use the resources of the liberation/survival traditions to advance its mission of inner- and outer-transformation.<sup>3</sup>

This position is also clearly taken by Kelly Miller Smith. He indicates that the "Black church in America was called into being as a response to adverse social circumstances and crises."<sup>4</sup>

We can become learners and teachers of the urban context, when our biblical and scholarly hermeneutics give definition to the contemporary socio-historical crisis that exist within this situation. Those pastors who wish to articulate a solution to this crisis must first define the context of the situation. Theological discourse without an implicit understanding—concrete attention to the socio-historical and biblical situation of the human condition—can never explain the faith motif and the hope that the people within this urban context holds. In the absence of a definition of the urban context, it is unlikely to define a solution theologically.

As Dr. Luise Schottroff describes with such clarity:

That history will acquire clarity and meaning only in proportion to the clarity of our grasp of the actual situation of living, breathing

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<sup>3</sup>Ibid., 113.

<sup>4</sup>Kelly Miller Smith, Sr., *Social Crisis Preaching* (Macon, GA: Mercer University Press, 1984), 9.

believers. We shall have to come to grips with our own and others' actual interests, in a context of the social, economic, and political presuppositions and options constituting our concrete reality. Theological discourse without this explicit concrete attention to the situation and interests of those involved in the discourse conjures up a false, deceptive "neutrality." However, the existential consequences of a confrontation with the biblical tradition can never be nonpartisan.<sup>5</sup>

What have we learned from this observation of the urban context? There are some clear foundational principles that we ought to subscribe to when doing biblical conceptualization and theological interpretation of scripture; therefore, listed are five principles that will guide the interpretation and examination of this biblical milieu. The researcher will adapt the hermeneutical perspective of Luise Schottroff and Wolfgang Stegeman as a guide.

The Bible contains two contextual layers: its own and that of the individuals who read and interpret its pages. Now, neither of these two contexts will be available to biblical interpretation if that interpretation divorces faith from the everyday human situation in which economics, politics, and a military establishment determine, more often than not by raw force, the concrete human condition. This is the situation into which God's word entered and enters. It will not do to reduce the exemplary faith-situation to that of solitary believers praying in their chambers or on their deathbeds. The unemployed, too, roaming the streets, the starving children—yes, and the young mother of a healthy baby, as she hopes and strives for her child's future—are, in their concrete situation, the subjects or agents of Christian faith. When we are speaking of faith we shall have to call political and social relationships by their right names.

This is the sort of biblical interpretation for which we ought to aim, whether the object of our research be our own situation or that of the men and women of biblical times.

Here are the principles that will guide this biblical research:

1. Our habit of depriving the biblical texts for their concretion and spiritualizing them must be noticed and amended.

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<sup>5</sup>Luise Schottroff and Wolfgang Stegeman, *Jesus and the Hope of the Poor* (Maryknoll, NY: Orbis Books, 1986), vii.

*When poverty is mentioned in the text, we must not read "poverty"—poverty in a merely symbolic sense.*

2. *Oppressed persons, the unemployed, Jews, women, children, the sick, and so on must no longer be overlooked and tacitly or explicitly "disqualified" from being key figures in the biblical milieu.*
3. *The reality of human beings' lives must be grasped as concretely as possible. "Humankind" as an anthropological quantity timeless and abstract, should no longer appear in biblical interpretation.*
4. *It is not necessary to read extra biblical texts in order to understand the Bible and its context. The Bible is in its own right a socio-historical treasure-trove of the first order. Once we have read a whole Gospel from start to finish using the approach sketched above, we shall be able to give a very precise description of the situation of women, workers, or the sick in the context of that Gospel, and we shall have a far more concrete conceptualization of what faith in the Risen One meant in the practical order for men and women of New Testament times. Supplementary socio-historical information, from extra-biblical sources, will normally be accessible only to those who have the time and opportunity for historical research. They can assist the Bible-reader, but the latter will not be dependent on them.*
5. *The history of biblical faith and life will not yield its existential consequences for our situation today if we pigeonhole it in some abstract category that we happen to have learned about or conjectured. The biblical texts are the product of human history—a faith history—to be sure, but history nonetheless. The authority of the Bible is the authority of the living, breathing faith of human beings expressing themselves in the texts.<sup>6</sup>*

The principle is: Jesus cannot be isolated from the context of His work within the Jewish community. And so a confrontation with the biblical tradition is a conversation with human beings who have lived the faith before us, in their social, chasm that yawns between us—with a salutary curiosity. For when we take both contexts of the Bible seriously, it is then that—despite the historical and often

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<sup>6</sup>Ibid., Preface vi-vii.

the social gap—we are enabled to our own praxis. We shall have to “translate the faith” from its biblical context into our own. Only one blind to the Bible’s double context can turn it into a book of private faith and say that sacred scripture is of no use in dealing with contemporary social questions. Only those blind to the Bible’s double context can proclaim that Jesus had nothing to say about [the Urban Context].<sup>7</sup>

Accordingly, as we search and research the biblical text, just as Jesus is inseparable from His historical context, and honest theological examination will not separate him from the poverty within an urban context. The perspective of this examination of Scripture will be derived from Scripture itself!

### **The Declaration of A Biblical Foundation**

Our approach to intervention in an urban context is to never overstress the spiritual factors. Admittedly, these factors have ruled for some time in a church or community. When we intervene into a community context, the focus is primarily on God! This is not to overlook the challenges that are political, racial, and economical. Our goal is to immediately change attitudes from feelings of helplessness to hopefulness. We work to redirect attitudes toward God; therefore, the groundwork for intervention is to re-focus the attitude of leadership back to a trust in God.

More than any other time in its history, the urban community has a greater variety of ministries, and of challenges, because of changes in social problems, family patterns, and religious programs. The demographic forecast within the urban context provides a fascinating portrait of a new generation of problems. Generational problems which are far

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<sup>7</sup>Ibid., 2.

more diverse in contrast to the 1950's and 1960's with reference to race, ethnicity, education, religion, and language.

*The graying* or aging factor is another essential reason for many of these changes in the social patterns that have challenged this Church Age. The demographic trends within this context hold far-reaching implications for Christian Ministries, from the pulpit to the pedagogical methods taught to those who are in pews. The very characteristics of preaching and teaching as tradition, will be re-examined in light of these vital statistics about the breakdown and changing social patterns within the urban community.

The census data indicates a change in population and a greater variety of different cultures that live within an urban context. Churches must now devise educational programs to train and teach many who live in the urban context, but have little or no involvement with either Christian people or Christian principles. For example:

In the 1990's one in four Americans defined himself or herself as Latino or nonwhite. If current birth and immigration rates continue: the Latino population will increase 21 percent, the Asian-American population 22 percent, the African-American population almost 12 percent, and the white population only 2 percent.<sup>8</sup>

This is a major ministry challenge of extraordinary measures that all churches will sooner or later have to face. Currently, this is a greater factor for doing ministry in an urban context.

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<sup>8</sup>U.S. Department of Commerce, Bureau of Census, U.S. Census of Population, Vol. 1, Part 1; Current Population Reports [1990].



### The Verification of The Condition

Behind these statistics and demographic patterns is an explosive human condition. This is the condition within the urban context. It has resulted in a polarized community of have and have-nots, race riots, and dysfunctional populations who are searching for help and hope. This is the challenge Christian ministries face. It also poses tough, important and exciting challenges for pastors and church leadership to develop and define educational strategies to teach ministries how to transform this situation.

There are some questions we must reflect upon. The leadership in the church must do some personal introspection about the urban crisis. What is the role of the church? This focus group will consider: (1) What strategies and methodological approaches will best encourage, empower, equip, and educate other ministries? And (2) How to train church and social organizations to best use their unique gifts and skills within an urban context? There is a need to make a constant re-evaluation of which skills and methods work best in this context.

Dr. Howard Thurman has written a masterful description of the condition we will find in the urban context. Dr. Vincent Harding states in the Foreword to *Jesus and the Disinherited* that: "It is the centerpiece of the Black-Prophet-Mystic's lifelong attempt to bring the harrowing beauty of the African-American experience into deep engagement with what he called the religion of Jesus."<sup>9</sup>

The church must awaken from its slumber to address the religion of Jesus. Pastors and the ecclesiastical leadership of the church must become less threatened and competitive with regards to the exceptionally gifted leadership of others within the urban

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<sup>9</sup>Thurman, *Jesus and the Disinherited*.

community. Some of these individuals within the community are leaders who have alternative methods of resolution. Our study as a group, our training, readings, and different professional experience will help us shape theological and educational programs which will influence and impact the way church and community perceive each other, and practice their gifts of transformation. Pastors must realize that because they lead a Church, this is not a confirmation that they can lead a Community.

The position of pastor cannot negate the passion and participation of other leaders who have lived and work in the urban context. This is often a major attitude of clergy who hold a position as pastor. There is an impulse to rule instead of to lead. This ambivalent relationship between community leadership and church leadership is one that is usually strenuous. Pastors must resist the temptation to impose authority over others who have assumed a leadership role out from their experience within the community.

Jesus had to warn his disciples about this very temptation. He had disciples who wanted to impose authority over other leaders who were doing kingdom work. In Mark Chapter ten, we find that Jesus discusses this ambivalent relationship between the disciples and a community leader.

And John answered him . . . saying Master, we saw one casting out devils in your name, and he did not follow us: *and we forbid him*, because he did not follow us.

But Jesus said . . . Forbid him not! For there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our side.<sup>10</sup>

It is this lurking danger of pride and arrogance that tends to negate the impulse of others for leadership positions. Jesus gives an excellent example of a transformative style

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<sup>10</sup>Mark 9:38-40

of leadership. The transformative leader effectively mobilizes, informs, empowers and inspires other to identify the problems and actively participates in the solution.

It is the researcher's position that most pastors who have churches and ministries within the urban context focus more on the problem-situation instead of the problem-solution. This can only create more frustration. This peer group is challenged to create scholarship and an educational curriculum that will address both the level of frustration in the community as well as a solution. "The illiterate of the future," said Alvin Toffler, "will not be those who cannot read and write, but those who cannot learn." This is a profound and yet simple reflection of the challenges that the church must face if it is to change the condition within the urban community. The leadership of the Church must approach the urban context, first, as learners, then as the leaders.

### The Unification of The Community

This focus group will consider new ways of intervention and transformation. Our purpose is to define innovative Christian methods that will create a spirit of cooperation and unification. Given the problems within the urban context, the group's insight into the trends of diversity and demographics, it is the basic presupposition and argument of this focus group that: the challenge of Christian education is to develop a theoretical paradigm or model to promote transformation in the communities.

The natural challenge to transformation in an urban context is, of course, getting the church leadership to approach the situation as Jesus did in his day. The initial step for transformation must begin with leadership revival and renewal of the biblical methods

that Jesus left as a model. This is to remind leadership of God's model! We must encourage passive leaders to become more proactive.

To challenge spiritual leaders who have fallen into complacency is sometimes more difficult than to energize a community that has fallen into corruption. Indeed, both are spiritual problems! The work earnestly begins when we suggest that the first action is a proactive work.

This is the kind of attitude that characterized the work of Jesus in the Jewish Community. Thurman said:

Too often the price exacted by society for security and respectability is that the Christian movement in its formal expression must be on the side of the strong against the weak. This is a matter of tremendous significance, for it reveals to what extent a religion that was born of a people acquainted with persecution and suffering has become the cornerstone of a civilization of nations whose very position in modern life has too often been secured by a ruthless use of power applied to weak and defenseless peoples.<sup>11</sup>

It is extremely important that the church finds its voice, once again, with reference to the persecution and suffering which is an ongoing cornerstone of modern life in the urban context. For example, does the leadership in the church know that as African-Americans, the right to vote will expire in the year 2007? Does anyone realize that African-Americans are the only group of people who require *permission* under the United States Constitution to vote? The Voters Rights Act signed in 1965 by Lyndon B. Johnson was just an Act. It was not made a law. In 1982, Ronald Reagan amended the Voters Rights Act for another 25 years, which means that in the year 2007, we could lose the right to vote!

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<sup>11</sup>Thurman, *Jesus and the Disinherited*, 11-12.

Dr. Camille Cosby in her most recent *Open Letter on Racism* made reference to this situation of the right to vote. This is extremely important. As this focus group becomes doctors of the church, we have a spiritual assignment to raise the level of consciousness to the tremendous problems that currently characterize the work of Jesus in the urban context of ministry. Like Dr. Cosby said:

The Voting Rights Act was adopted initially in 1965 and *extended* in 1970, 1975, and 1982.

We are quickly approaching the 21<sup>st</sup> century and we were wondering, and when I say we, I mean others of us out there who wonder if everyone else out there knows what the significance of the year 2007 is to black America?

In the year 2007, Congress will once again convene to decide whether or not blacks should retain the rights to vote (crazy but true). In order for this to be passed, 38 states will have to approve an extension. This is ludicrous! Not only should the extension be approved, but also the Act must be made a law. Our right to vote should no longer be up for discussion, review, and/or evaluation. We must contact our Congresspersons, Senators, Alderpersons, etc., to put a stop to this! As bona fide citizens of the United States, we cannot 'drop the ball' on this one! We have come too far to let government make us take such a huge step backward. So please, let us push forward to continue to build the momentum towards gaining equality.<sup>12</sup>

These are the kinds of issues to which the church must give formal expression. It is the mission of this focus group to define educational paradigms and theoretical precepts to help the church develop a voice on these very kinds of issues.

Thurman explains this challenge as the centerpiece and basis for an emancipatory ministry that is available to all men and women everywhere who hunger and thirst for a way to do Jesus' type of ministry. He states the issues with obvious emotional strain and pain. Thurman articulates the struggle in a brilliant and compassionate voice of scholarship:

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<sup>12</sup>United States Department of Justice Civil Rights Division "Voting Section: Introduction To Federal Voting Rights Laws," <[http://www.usdoj.gov/crt/voting/intro/intro\\_b.htm](http://www.usdoj.gov/crt/voting/intro/intro_b.htm)>, 23 October 2003.

It was this kind of atmosphere that characterized the life of the Jewish community when Jesus was a youth in Palestine. The urgent question was what must be the attitude toward Rome. Was any attitude possible that would be morally tolerable and at the same time preserve a basis self-esteem—without which life could not possibly have any meaning? The question was not academic. It was the most crucial of questions. In essence, Rome was the enemy; Rome symbolized total frustration; Rome was the great barrier to peace of mind. And Rome was everywhere. No Jewish person of the period could deal with the questions of his practical life, his vocation, his place in society, until first he had settled deep within himself this critical issue.

This is the position of the disinherited of every age. What must be the attitude toward the rulers, the controllers of political, social, and economic life? This is the question of the Negro in American life. Until he has faced and settled that question, he cannot transform his environment with reference to his own life, whatever may be his preparation or his pretensions.

*In the midst of this psychological climate Jesus began his teaching and his ministry. His words were directed to the House of Israel, a minority within the Greco-Roman world, smarting under the loss of status, freedom, and autonomy, haunted by the dream of the restoration of a lost glory and a former greatness. His message focused on the urgency of a radical change in the inner attitude of the people. He recognized fully that out of the heart are the issues of life and that no external force, however great and overwhelming, can at long last destroy a people if it *does not first win the history of the spirit against them.*<sup>13</sup>*

This mandate has not changed. The first victory leadership in the church must win within any urban context is the spirit of unification. This is a major challenge that extends beyond the specific role of the focus group to the larger arena of church leadership as a group.

### The Projection of A Biblical Foundation

The biblical foundation from which this research and study will be fashioned around, and fastened to theologically is God's encounter with Joshua. God instructed

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<sup>13</sup> Howard Thurman, *Jesus and the Disinherited*, 21-23.

Joshua to leave a stack, a pile, of stones as a remembrance for generations to come.

Therefore, the questions of every generation henceforth: What do these stones mean?

What mean these stones?

This is a story of leadership. A leader who is given an assignment to provide education principles that will teach and transform future generations. To be sure, there are many ways to reflect upon this story. For the purpose of this research project, it is important to see how educational methods of teaching can have an illuminative and transformative impact on people. Any discourse on this Scripture that fails to share God's educational plan and purpose for his people is to misunderstand the text and distort the biblical message.

The symbolic method of communication and information is profound. Most often, the learning experience is empowered when people are moved to ask questions. What a symbolic method to provoke inquiry? What mean these stones?

Here lies the challenge for Christian educators and pastors. Hearing from God clear enough to develop and define profound methods that are symbolic enough to provoke the people to make inquiry about their purpose and meaning. This too is the role of leadership.

God's instructions to Joshua were clear. "Moses, my servant is dead. Have not I commanded thee? Be strong and of good courage." There is going to be a change in the position of leadership. This is a challenge to be more than an imitation of the old leadership. That servant is now dead. This is a call not to imitate the old dead leadership, but to innovate a new type of leadership.

The transformation of the urban context has baffled most of the leadership in the church today, because many try, in vain, to be an imitation of past leadership. The old methods are dead! There is no biblical symbol or strategy profound enough to give life to dead methods that provoke inquiry from the people. God is calling new leadership who will define methods of innovation, yet biblical, to lead His people.

God's methods have not changed. His methods have always been the transformative development of a social context. The problem is truly not the method, but the development of a new vision. The men and women who become leaders are not the problem. The challenge is how to get leadership to move beyond the imitation of dead methods to the innovation of God's biblical methods.

It never fails, every time old methods of leadership become dead, God challenges new leadership with the same words He spoke to Joshua: "Now therefore arise!" Today, like in Joshua's day, the leadership of the church must arise and "be strong and of a good courage" to impact, influence, and infuse transformation in the urban context. Joshua was a leader who taught people about God's methods, and a teacher who led the people to God's new land. He was God's servant leader. He was called not only to lead the people, but to define a method of education to teach future generations. This challenge to the leadership of the church has not changed.

### **The Examination of A Theological Foundation**

The most powerful institution in the African American community is the black church. In documentation of its significance and importance, is an enormous amount of scholarship that directly links it theologically and academically to a phenomenon called



“Black Theology.” There is a new note in the theme of Black Theology, which is absent in contemporary theology, because of its orientation to the crisis situation within the urban community. It is within this new theme where there are these sounds of poverty, plight, sorrow, sufferings, and a strange theological expression that found biblical relevance in a language of liberation.

The chief mistake or misinformation of many of the contemporary theologians is their failure to apparently make a biblical connection and identification with the conditions of humanity in the urban context. This has resulted in the failure of many churches to render service in this ministry context. There is also a failure of church leadership. This is because there is not much of a visible manifestation of God’s intention to improve both humanity and the urban community. The leadership of the church must take the message from the biblical text, and through a theological process of rational study and dialogue with the content, interpret and process it, so as to make sense, for himself/herself within the context of their ministry.

The theological foundation for ministry within an urban context must transcend the evocational arrangement of eleven themes that do not offer a biblical resolution for the crisis situation. Most who embrace a biblical faith know that the biblical message must entail more than just a mental understanding. A theological foundation must develop from an identification and a connection with the social context of one’s ministry. Challenging? Yes. A review of the conditions within our urban community is support enough that more of the leadership in the church needs to hear the cries for help that are expressed in everyday language from the urban context.

In every context of ministry service it is the values of the church that must first be protected and guarded. Why is this more important than the values of the community context? It is the church that holds the overall plan for a transformative life for the individual as well as the infrastructure of society. The supreme emphasis for any effective gospel ministry service takes its values from the person of Jesus Christ. He is the head of all leadership in the church; therefore, the supreme theological emphasis is upon the works and words of Christ Jesus!

The leadership of the church, as Dr. E. Stanley Jones writes in his book, *The Reconstruction of the Church: On What Pattern*, “we may interpret Jesus badly and illustrate Him faintly, but He must be there. And He must be there redemptively, breaking through those imperfect interpretations and going beyond those faint illustrations.”<sup>14</sup>

This is true from a theological perspective of sound biblical interpretation for many reasons. Here are six suggestions on which a biblical base for sound theological reflection can rest upon:

1. Where Jesus is, there too is the purpose of God’s Kingdom.
2. Jesus gives values to the work that the church is called to do.
3. There is no possibility of a transformation (a new birth) without the recognition of the reason for Jesus’ birth, death, and resurrection.
4. The church’s mission is to live out this dynamical theological arrangement between God and humanity in fellowship.
5. The biblical precept of transformation is true, even when human scholarship cannot explain the process. Biblical transformation is a divine precept that surpasses and extends

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<sup>14</sup>E. Stanley Jones, *The Reconstruction of the Church: On What Pattern* (Nashville, TN: Abingdon Press, 1970), 19

beyond the imagination of human concepts of scholarship to the awesome recognition of Sonship.

6. Liberation theology is just ministry in context. This is not a new concept. God was doing liberation theology when Jesus Christ was born in a manger in the City of David.

The theological concept that grounds this research study is a basic biblical precept. The presupposition is: the practice of doing urban ministry was defined by God as an original concept of transformation of the social and historical context. The work of God is done through the human context.

Correctly promoted and properly proclaimed, a theological foundation of ministry is a focused biblical precept that results in a threefold function for community service in any context: (1) The recognition of God's purpose, (2) The participation in God's plan, and (3) The proclamation of God's program.

The church has a prophetic challenge to strike the truth cords of the gospel. Theological precepts must give validity to God's work through Christ Jesus. It is the manner which biblical expressions touches the heart. It is the manner in which God's truth titillates the mind of the listener to hear and learn about God's purpose, plan and program. This is the challenge to theological interpretation of a scriptural text.

The theological task will always challenge us to try and understand the situation of those we seek to reach and teach. The fact is that people cannot avoid being shaped by the values within their context; however it is not necessary to accept and practice the socio-cultural values we are called to transform. It is important to remember that God did not call the church to reform the urban context, but to transform it!

Moreover, Paul's charge is: I beseech you therefore Brethren [Sisters] By the mercies of God . . . Be not conformed to this world . . . but be ye transformed by the renewing of your mind.<sup>15</sup>

This is a mandate. The church is not to live according to the style or manner of this present age. Our manner of living is to act as if the new age—transformation—has already arrived. This is true Theologically. It is true since Jesus was born into the human context to create new transformational changes within the socio-historical context. He changed B.C. into A.D. He changed twelve ordinary men into a transformational movement to start the Church Age. God usually works from the human context to transform the urban context. God can create marvelous and majestic transformation. A transformational act of God can provoke thinking, evoke meaning, and invoke learning. It is from the experiences in life that we can express a theological position; therefore, the need to quote someone else's opinion as a reference is essentially not essential. We can only write a theology of life in *quotation marks* until we learn to endure and embrace life's tribulations and adversities.

Cone, in his book *Speaking the Truth*, writes:

Scripture is the primary source of theological speech. To use Scripture as the starting point of theology does not rule out other sources, such as philosophy, tradition, and our contemporary context. It simply means that Scripture will define how these sources will function in theology.<sup>16</sup>

The purpose of this paper is to also examine the theological presuppositions that underlie the concept of church leadership in an urban context. Again, scripture from

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<sup>15</sup>Romans 12:1-2

<sup>16</sup>James H. Cone, "Christian Theology and Scripture as the Expression of God's Liberating Activity for the Poor" *Speaking the Truth: Ecumenism, Liberation, and Black Theology* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1986), 4.

Joshua Chapter four will define the theological function for church or Christian principles of leadership. It is from this fundamental concept of Christian leadership whereby perspective theology will emerge related to transformative theory for the practice of ministry within an urban context.

Every leader needs mentors, especially emerging leadership. Joshua was no exception to this principle of leadership. God took Joshua through the necessary leadership preparation under a mentor named Moses. There are several theological principles outlined in this story of God's people crossing the Jordan River: (1) *Joshua was anointed and appointed to replace Moses*. "And the Lord said unto Joshua, This day will I bring to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee." (Joshua 3.7) (2) *Joshua was Moses' understudy long before he became Israel's leader*. He learned from observation and participation on the job. A Leader must often wait and work in God's program before being assigned leadership authority. (3) *Joshua stuck with Moses*. When the majority report wanted to replace him as leader, Joshua did not conform to the group pressure. (4) *Joshua was committed to God's Plan*. In the face of difficult situations, a leader wades through high water and walks through the mud in order to follow God's plan. (5) *Joshua nurtured a new generation of leadership*. He looked for potential leaders and assigned them a task. Joshua said unto them—"Take ye every man of you a stone upon his shoulder according unto the number of the tribes of the children of Israel—That this May Be a Sign Among You . . . That When your children Ask their fathers in time to come . . . saying . . . *What Mean Ye By These Stones?*"<sup>17</sup>

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<sup>17</sup>Joshua 4:5-6

Leadership is a theological principle that will be foundational to this project.

*The Church leader must also be able to teach. The New Testament concept of teaching differs from current ideas. The ability to communicate truth so that it can be lived is basic to being a leader.*<sup>18</sup>

The Bible declares the Lord's servant must be able to teach.<sup>19</sup> Paul wrote a bishop must be apt to teach.<sup>20</sup> Both of these biblical passages use the same Greek word for this English concept. The word is *didaktos* and it is only found in these two passages in the New Testament; therefore, skill in teaching is important for church leadership. The concept *qualified to teach* should be understood in the context of qualifications for leadership.<sup>21</sup>

Leadership plays a critical role in the transformational and educational process within the context where we practice ministry, and is a focus for this ministry project. Leadership plays a vital role in any ministry endeavor; however, the New Testament sets church leadership apart from the leadership exercised in the secular realm. This failure to grasp the unique characteristics of Christian Leadership has plagued the Church in its role as a transformative agent in this urban context. Thus, Leadership in the church is viewed against a new reality. Church leaders must not adopt either the principles or the patterns and methods of the social context if church leadership is to be effective.

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<sup>18</sup>Colin Broun, Editor, *The New International Dictionary of New Testament Theology, English Edition*, 3 vols. (Grand Rapids, MI: Zondervan, 1975-78), 413

<sup>19</sup>2 Timothy 2:24

<sup>20</sup>1 Timothy 3:2

<sup>21</sup>Broun, *The New International Dictionary of New Testament Theology*, 588.

### The Recognition of A Historical Foundation

According to Gordon, the African-American community is defined by a sense of *peoplehood*, therefore this project will teach ministry leadership to appreciate *peoplehood*. He explains this concept as an ethnic group with a relatively large configuration of people with a shared feeling of peoplehood. This can be understood to be a conjecture, an influence, or a shared feeling of a socio-cultural-historical context. Gordon explained that . . .

These are the “*people*” of my ancestors, therefore, they are my people, and will be the people of my children and their children. With members of other groups I may share political participation, occupational relationships, common civic enterprise, perhaps even an occasional warm friendship, but in a very special way, which history has decreed, I share a sense of indissoluble and intimate identity with this group and not that group within the larger society and the world.<sup>22</sup>

Historically speaking, out of this context of peoplehood has emerged the black church. This is a simplistic manner for the identification of a predominately large number of African American Christian churches, and their black clerical leadership.

*The Black Church has served as a major institutional foundation of African American spiritual and community life since the advent of the Transatlantic Slave Trade.*

The Black Church emerged from the period of slavery as the most stable and dominant institutional sphere in black communities in the United States. This centrality of religion was achieved through a gradual historical process that involved several factors. First, prior to and during the rise of the Transatlantic Slave Trade, the traditional worldviews and societics of the Africans themselves were permeated by religion, with no

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<sup>22</sup>Milton Gordon, *Assimilation in American Life* (New York, NY: Oxford University Press, Inc., 1964), 37.

division between sacred and secular, especially between religion and politics. The Africans who were brought as slaves to the New World came as human beings who were already socialized in their own African traditions and values. It is estimated between 10 and 15 percent of the slaves came from Muslim-dominated parts of Africa or areas that were undergoing the transition to Islam.<sup>23</sup>

A second important factor in the development of the institutional centrality of black churches involved the great ambivalence among white colonists toward religion and toward the conversion of slaves. Most of the early colonies were founded by religious groups like the Puritans, who were seeking the freedom to practice their religion without persecution. Although Native Americans and Africans were viewed as subhuman, various groups were pressing toward their conversion. As early as 1667 the Virginia colony passed laws, which other colonies followed, that permitted the baptism and conversion of African slaves without setting them free. In 1701 the Anglican Society for the Propagation of the Gospel in Foreign Parts began their missionary efforts among the slaves and Native Americans. But it was not until the early decades of the nineteenth century, during the Second Great Awakening, or national religious revival, that many of the slaves became converted. While some slaves were converted to Christianity in the North during the First Awakening (1740-1760), it was the Second Awakening (1790-1830) that swept through the plantations of the South, bringing with it an emotional, evangelical form of Protestant piety that became embodied among Baptists and

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<sup>23</sup> Appiah and Gates, *The Encyclopedia of the African and African American Experience*, 241.



Methodists. But for most whites, Christianity was largely viewed as an instrument of social control, to produce “obedient and docile” slaves.<sup>24</sup>

While the social-control aspects of Christianity were quite effective when intermeshed with other constraints such as laws and black codes, illiteracy, and an omnipresent threat of extermination, religion became the only institutional area in which African slaves exercised a measure of freedom, despite the many efforts to hinder or control their religious life. Sometimes stealing off to the backwoods and bayous of Southern plantations, or meeting clandestinely in the slave quarters, and at times even openly in services with whites present, they performed their own rituals, songs, and other cultural forms of religious worship. They also developed their own leaders so that the “invisible institution”—the underground slave religion—could effectively merge with the rise of institutional black churches in the latter half of the eighteenth and the early nineteenth centuries.

As a consequence of these historical factors, religion among black people became the only institutional area that was permitted to develop to any significant degree. During several centuries of slavery, political, economical, educational, and other cultural and social institutions were deemed illegal and remained relatively undeveloped. Finally, as the only significant social institution other than the black family, the Black Church took on multiple roles and burdens that differed from those of its white counterpart.<sup>25</sup>

This historical framework sets the stage for how “Black Theological” thought came into play in the African American Church.

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<sup>24</sup>Ibid., 242.

<sup>25</sup>Ibid., 242.

The movement known as “black theology” drew its inspiration from the civil rights movement of the 1950’s and 1960’s and the contemporaneous emergence of Black Power. Though mainstream white church groups rejected attempts to ground the black liberation struggle in Christian theology, many African American religious thinkers believed that this was essential. Following the groundbreaking publication of James H. Cone’s *Black Theology and Black Power*, theologians such as J. Deotis Roberts (*Liberation and Reconciliation*, 1971) and Gayraud S. Whitmore (*Black Religion and Black Radicalism*, 1972) made other important contributions. Though they disagreed on some points, these theologians placed the struggle for liberation as the essence of the Gospel, and the ministry of Jesus. In their view, the Exodus was spiritually linked to Nat Turner’s rebellion, Harriet Tubman’s work on the Underground Railroad, and other actions in pursuit of liberation. During the 1970’s, black theology was enriched by the infusion of feminist principles, articulated by womanist theologians such as Delores Williams, Jacquelyn Grant, and Katie G. Cannon.<sup>26</sup>

Emerging from the “invisible institution” of slave religion, the first known black churches arose before the American Revolution, with the African Baptist or “Bluestone” Church on the William Byrd plantation near the Bluestone River in Mecklenburg, Virginia, in 1758, and the Silver Bluff Baptist Church on the South Carolina bank of the Savannah River, founded sometime between 1750 and 1775. These first churches were of Baptist origin, which meant that they believed that only adult baptism and baptism by total immersion in water were doctrinally correct. They also supported a congregational polity that asserted the autonomy of a congregation to choose its own pastor and to make

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<sup>26</sup>*The New York Public Library African-American Desk Reference* (New York, NY: The Schomburg Center, 1999), 167.

its decisions independently of any larger association. Early Baptist preachers, such as George Liele, Andrew Bryan, and Jesse Peters (also called Jesse Galphin) were instrumental in founding the Springfield Baptist Church of Augusta, Georgia, and the First African Baptist and First Bryan Baptist churches of Savannah, Georgia. Liele became a missionary to Jamaica in 1783 and established the first Baptist churches there.<sup>27</sup>

There are numerous methods to assess the history of the African American community; however, one of the best ways is to do an analysis of the black church. C. Eric Lincoln and Lawrence H. Mamiya have presented an analysis of the black church as it relates to the history of African-Americans and to contemporary black culture. Their study is incomparable in the level of its breadth, scope and depth (1993). Lincoln and Mamiya explained:

A good way to understand a people is to study their religion. For religion is addressed to that most sacred schedule of values around which the expression and the meaning of life tends to coalesce. The study of a people's religion is not guaranteed to provide all of the answers to what gives a culture its characteristic definitions, of course, for religion is essentially a subjective experience, and an external study or investigation will inevitably miss some of the critical nuances experienced (and valued) only by those on the interior of belief. Nevertheless, a critical observer with an open mind can gain invaluable insight into the structural and motivational cosmos out of which particular behaviors emerge as distinctive earmarks particularizing a given population. Religion, seriously considered, is perhaps the best prism to cultural understanding, not as a comparative index, but as a refractive element through which one social cosmos may look meaningfully at another and adjust its presuppositions accordingly.<sup>28</sup>

One of the most important theological aspects of the African-American church happened during the historical movements of Civil Rights (1945-1965) and Black Power

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<sup>27</sup>Appiah and Gates, 242.

<sup>28</sup>Lincoln and Mamiya, *The Black Church in the African American Experience*, Preface F and 395 ("Clergy Views of the Church's Major Problem").

(1966-1975). This was a historical time for conscious awareness in the leadership of the church. This was a time when African Americans gave definition to their cultural and social experience as a community. Dr. John Henrik Clarke said: "It is the role of history to tell a people where they have been, what they have been, where they are and what they are, but most importantly it is the role of history to tell a people where they still must go and what they still must be."

In many respects, without this sense of history, the future generations will never understand "What Mean These Stones." It is the historical whispers of a past generation of church leaders into the ear-gate of a future generation of leadership that reiterates the same message of hope for the African-American church.

## CHAPTER FOUR

### METHODOLOGY

This chapter will discuss the methods used to address the problem of urban ministry. It will address the problem from a transformational frame of reference on Christian Leadership. This research project was not designed to make Christian Leaders. The theological assumption is: Christian Ministers are already leaders. This model of ministry was designed to help Clergy and Christian Leaders discover their leadership skills and potential.

There are some Christian Leaders, among them Researchers like John C. Maxwell and Myles Munroe, who have concluded that self-discovery is at the heart of the leadership spirit.<sup>1</sup> Therefore, one of the objectives of the Doctoral Project was to design a method that encouraged Ministers of the Gospel to recognize their leadership skills and potential through a raised level of conscious awareness.

The complexities of Urban Ministry can ironically often create doubt in the minds of Clergy and Christian Leaders. This doubt can hinder their achievement of a greater ministry, and impact their influence negatively, rather than promote potential. This research project was designed to raise and increase the level of conscious awareness about the Urban Crisis. This ministry model is an outgrowth of the researcher's thought

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<sup>1</sup>See Myles Munroe, *The Spirit of Leadership: Cultivating the Attitudes that Influence Human Action* (New Kensington, PA: A Whitaker House Press, 2005); Also see John C. Maxwell, *Developing the Leader within You* (Nashville, TN: Thomas Nelson Publishers, 1993). These writers describe effective leadership as being the result of a person's self discovery and transformation.

patterns to practice meaningful ministry as a service for the hopeless and helpless who suffer within the urban context of poverty.

This research project ultimately has become an extension of his practice of ministry. Most of his passion and ideas are born out of the environmental circumstances of personal experience. This researcher's passion for this type of ministry work is no exception. Somewhere between life in poverty while growing-up in Jeffersonville, and falling back into a poverty situation on Skid Row in Los Angeles, the passion and ideas about the conditions of poor and oppressed people were formulated. This is to remind the reader that this model of ministry was born out of the socio-historical challenges that confront those who live in an urban context.

### **A Pro-Active Research Methodology**

In assessing the problems inherent in teaching transformational leadership within an urban context, subsequently this researcher was drawn to explore the benefits of using "A Pro-Active Research Method." Therefore, this ministry model was a qualitative research methodology designed around action. Pro-Active research was a framework. It was a conceptual framework that allowed for his reflection on the urban context and encouraged his participatory involvement in the research project. This was a ministry research methodology whereby the action drives the research. One of the essential factors that attracted him to the Pro-Active methodology was that as qualitative research, it allowed them to intentionally engage the participants in the project. It also was a method that moved him to become pro-active about self-discovery and self-actualization of his leadership skills.

Another factor which influenced the Researcher to use the qualitative method of pro-active research was the focus on a classroom type of environment. This methodology was an excellent laboratory tool for the evaluation of the ministry model. It was a great opportunity for the observation of styles of ministry, and the examination of the student's level of motivation in a classroom context. This was a qualitative research methodology, in contrast to a quantitative method of research. It was radically different because of the focus. The focus of qualitative research is unlike quantitative methods that attempt to measure data by using sophisticated experiments and statistical tools.<sup>2</sup>

Whereas quantitative research is more focused on validity and reliability of the facts, qualitative research has a rather different focus. It looks more toward the credibility and transferability of data and information. While both methods have a research orientation to verify data variables; however, the focus of quantitative research is information driven by statistical data, and fact reliability to support validity. Conversely, qualitative research is driven by action and the transferability of facts, data, and information that gives credibility to the research study. This was a major difference.

There was another factor that caused him to choose the qualitative research method. He invariably wanted not only to explore Urban Ministry in greater detail, but he was provoked by the urban crisis to experience ministry practice as something more than an explicit theoretical experiment for a Doctoral Project. It was important to him to design a methodological approach for his research project that questioned some problems, challenged some people in leadership and raised some possibility about the improvement of the traditional methods for the practice of urban ministry.

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<sup>2</sup> John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 2<sup>nd</sup> Edition (Thousand Oaks, CA: Sage Publications, Inc., 2003), 185.

The Pro-Active Research Method therefore afforded him the opportunity to work toward the transformation of the urban crisis, to engage other Christian Leaders in the evaluation of their ministry practice, and to become pro-active in his involvement as a researcher. This method allowed him to intentionally and actively become engaged in the research study.

The final factor that convinced him to use the Pro-Active Research Method was it gave him a larger theological perspective of his ministry practice. Actually, there was a Paradigm Shift in ministry perception that enlarged the way he viewed the problem and how he responded to the vicissitudes of urban ministry. Instead of talking the problem, it became apparent there was a greater need to encourage and empower others in ministry to seek solutions and resolutions to the crisis.

This conceptual frame of reference came from the conscious awareness, many who practiced urban ministry, needed to also have a similar paradigm shift. It became clear that one method to raise the conscious awareness of Christian Leaders was to teach them to rediscover the power in the Gospel Message. The question was how to empower and encourage others in the Gospel Ministry to operationalize the principles of Jesus Christ for the practice of urban ministry.

### **The Definition of Some Concepts**

Ironically, this most often leads to another question. What do you mean by the empowerment and encouragement of other Christian Leaders and Clergy? Invariably, the ability to empower others is a skill that comes from self-actualization and self-discovery of one's ministry gifts. John C. Maxwell gives an excellent definition of empowerment in



his book on leadership. He defines it as, “giving influence to others for the purpose of personal and organizational growth . . . when you empower others, it is the recognition of their potential as you share your influence, position and power.”<sup>3</sup> The very nature of empowerment is to help others mature through influence so as to impact their conscious awareness to recognize their ability or potential. The reason empowerment is important is because so many in ministry have been unconscious and unable to see their potential to change things. The empowerment of others has been a foundational cornerstone of this ministry model. The technique of empowerment promotes a paradigm shift in how one sees and uses his/her gifts for ministry.

There are many Christian Leaders who have become anesthetized because they see the urban crisis as impossible to change or transform. The word encouragement means to “inspire courage.”<sup>4</sup> Therefore, encouragement is a tool to challenge those in ministry not to lose heart. This model of ministry is based on inspiration that urges Christian Leaders to bring their heart and head in line with the Gospel message as a paradigm for truth. Myles Munroe argues, “Leaders lead out of their heart.”<sup>5</sup> The way you encourage others is to inspire a change in their heart about the urban crisis. It will become clear when you have inspired the heart of a Christian Leader. Munroe says . . . “They will begin to see everything differently . . . and develop a new perspective based on a different belief system.”<sup>6</sup> He mentioned that, “you are what you believe. Your

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<sup>3</sup>John C. Maxwell, *Leadership Promises for Every Day* (Nashville, TN: Thomas Nelson Publications, 2003), 199.

<sup>4</sup>Myles Munroe, *The Spirit of Leadership: Cultivating the Attitudes that Influence Human Action* (New Kensington, PA: Whitaker House Press, 2005), 125.

<sup>5</sup>Ibid., 141.

<sup>6</sup>Ibid., 142.

thoughts create your beliefs. Your beliefs create your convictions, your convictions create your attitudes, your attitude controls your perception, and your perception dictates your behavior.”<sup>7</sup>

On this note, part of the ineptitude about urban ministry is obviously based on both a negative and faulty attitude with reference to the crisis. The answer is to find a method of encouragement to titillate Christian Leadership to face their state of timidity and which interrupts their faulty attitude. This model of ministry was designed to be Pro-Active in its methodology to inspire, instruct and inform Christian Leaders to seek a paradigm shift about urban ministry.

### A Paradigm Shift

The caution of Greenwood and Levin must be noted. They warned that: “We do not understand the inner structure of a social system until we try to change it.”<sup>8</sup> This is true, also about the urban crisis. In other words, the researcher’s understanding of this social dynamic was increased from his effort to improve it. This Doctoral Project springs from the Researcher’s deep-seated values about poverty and oppression. The *Pro-Active Research Methodology* emphasizes the improvement of practice as well as the development of a knowledge base. It was through a deeper inquiry into his own ministry practice that he was able to devise a paradigm to systematically examine his personal paradigm shift. It was out of that process of critical analysis that a methodological strategy was realized. This became the basis of an educational model to teach others.

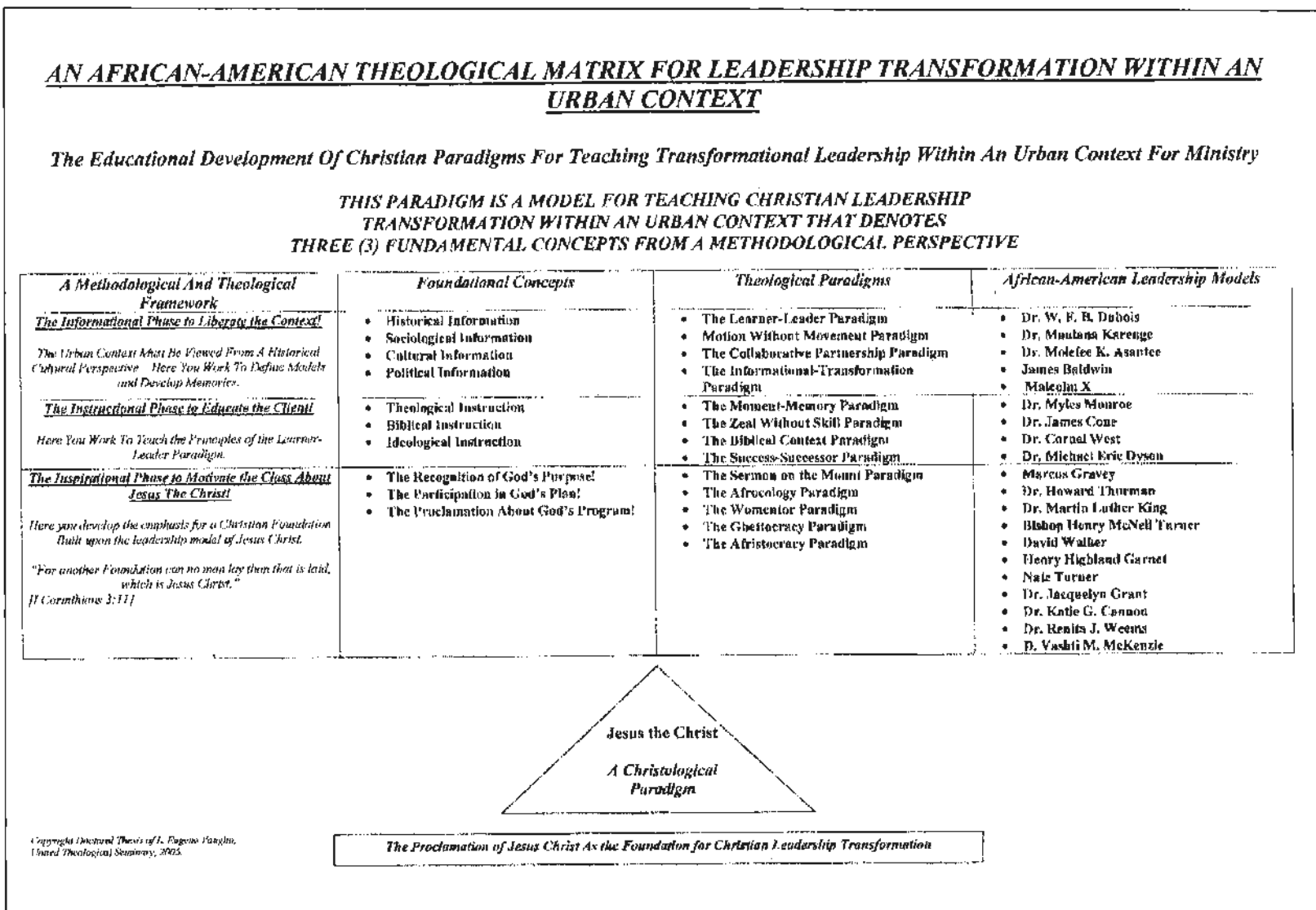
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<sup>7</sup>Ibid.

<sup>8</sup> Davydd J. Greenwood and Morten Levin, *Introduction to Action Research: Social Research for Change* (Thousand Oaks, CA: Sage Publication, Inc., 1998).

He understood that many leaders had *zeal*, but fewer of them had realized how important it was to develop a level of *skill* to address this crisis. See Figures 1 and 2 to get a picture of the paradigms he used in the development of this ministry model.

Fig. 1. An African-American Theological Matrix for Leadership Transformation Within an Urban Context.



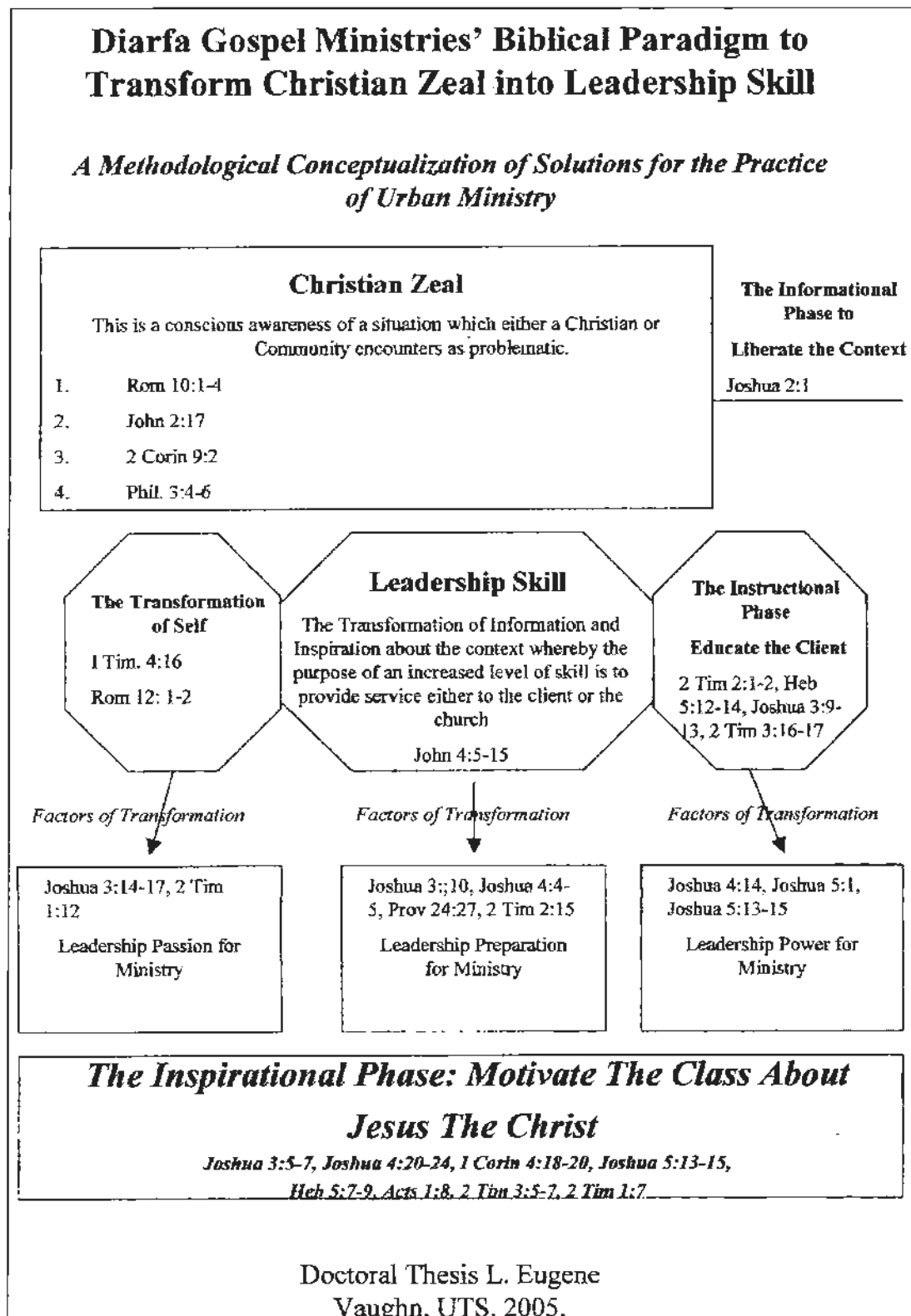


Fig. 2. Diarfa Gospel Ministries' Biblical Paradigm to Transform Christian Zeal into Leadership Skill.

These paradigms were methodological strategies to enhance understanding and empower the student to recognize their leadership skill and potential. These were paradigmatic models used to provide a portal from which to reflect on the solution instead of the problem.

Dr. Henry J. Young rightly recognized that paradigm shifts do not come easily. In his book, *Hope in Process*, he describes a paradigm as: “A body of knowledge, a set of beliefs, presuppositions, or accepted truths that govern the lives of persons for centuries.”<sup>9</sup>

According to Dr. Young, “All cultural expressions including conceptions of God, morality, customs, politics, economics, and education are shaped by the existing of paradigms.”<sup>10</sup> The viability of this ministry model, to a great extent, is centered around challenging Christian Leadership to consider a “Paradigm Shift” in their view of urban ministry. It is this Researcher’s belief that the solution to the urban crisis is to get leadership to re-visit, re-think, re-evaluate some of the traditional paradigms that currently govern the practice of urban ministry. This will then result in new language to define solutions. Clearly, the only truths, paradigms, which are worthy of teaching, are the ones we are prepared to practice.

It is the point of this model of ministry’s frame of reference, the belief system about poverty and oppression needs to change. In his book on the *Habits of Teens*, Sean Covey compares paradigms to wearing glasses. He suggests when we have incomplete or

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<sup>9</sup>Henry James Young, *Hope in Process: A Theology of Social Pluralism* (Minneapolis, MN: Augsburg Fortress Press, 1990), 13.

<sup>10</sup>Ibid.

inaccurate paradigms, it is “like wearing glasses with the wrong prescription.”<sup>11</sup> It is injurious for the leadership in the Church to continue wearing the same traditional glasses with the wrong prescription. The goal of this *Ministry Model* was to develop a method to practice urban ministry whereby Christian Leaders see the crisis through new glasses. Admittedly, this will not be easy. However, along this same line of inquiry, Dr. Henry James Young said, “Because accepted truths of paradigms become institutionalized in social structure, therefore it is always difficult for society to accept new truths based on different understandings of reality.”<sup>12</sup>

This Researcher had to clearly recognize that the transformation of the social context of poverty and oppression would, most surely, demand a shift in the religious and theological methodology used to empower and encourage clergy who practiced ministry in an urban context. It would require a model of ministry where a *paradigm shift* would happen from the position of church leadership as well as the context of community relationship. The shift is first inside, then outside!

It was out of this recognition for new ways to see the crisis that he re-discovered the educational paradigms from the *Biblical Model* of Jesus’ teaching ministry. In fact, this was the change in his prescriptive lenses. It gave clarity to the research methodology. Moreover, Michael Eric Dyson makes a powerful observation about paradigms. He insists, “Failure of the paradigm creates a crisis.”<sup>13</sup> It was apparent that the crisis in leadership reflected the complexity, diversity and a variety of opinions, beliefs,

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<sup>11</sup>Sean Covey, *The Seven Habits of Highly Effective Teens* (New York, NY: Simon & Schuster, 1998), 13.

<sup>12</sup>Henry James Young, *Hope in Process*.

<sup>13</sup>Dyson, *Making Malcolm*, 185.

theologies, and ideologies that coexisted in *old wine skins* for ministry practice. Dyson's argument is very convincing when he suggested that: "The lack of a significant body of scholarly research reveals more about the priorities, interests and the limitations of the contemporary church than about the importance to transformation of the urban crisis."<sup>14</sup>

The research pointed to the shift in paradigms over time and space. However, even so, there was the *Gospel Paradigm* that remained predominantly unchanged. This would be the foundational model for this research project.

The focus of many leadership groups surprisingly changes, but there is not a change in the task Jesus assigned to the Church. The task is still centered around the biblical mandate rooted in the peculiar experience of Jesus' teaching ministry. This became the paradigm for this Researcher's ministry model. Out of this paradigm has emerged a research project to encourage, empower, instruct, inspire and inform others in ministry about the urban crisis. In view of the crisis, a *Paradigm Shift* is necessary to transform Christian leadership as well as the urban context. Rarely does transformation happen without a raised level of conscious awareness.

### **A Raised Level of Conscious Awareness**

The data was couvincingly poignant. One cannot transform what he/she is unaware of consciously. This is why conscious awareness is essential to this research project. Transformation must take place on some level among the leadership in the Church before it can be practiced as a concept in the urban community. This will take a radical re-orientation about the Biblical Purpose of the Gospel Message. This Researcher designed his model of ministry, in large part, to raise the level of consciousness back to

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<sup>14</sup>Ibid., 10.



the level of *Service*. His research project reflects the teaching of paradigms to help Christian Leadership to regain their *Gospel* orientation for ministry practice. Ultimately, service is no more than an extension of one's level of conscious awareness. It is a connection. The Biblical Paradigm reminds the Leadership of the Church that transformation begins in *The Renewal of Our Minds*.<sup>15</sup>

What Myles Munroe precisely asserted was that: "Self-Discovery is at the heart of the leadership spirit."<sup>16</sup> This discovery of one's ability to lead is connected to a conscious awareness of service. Therefore, as used in this research paper, conscious awareness is the ability to connect through self-discovery, critical examination, and biblical reflection. It is a congruence between thought and the practice of ministry. In this regard, it is essential to connect the difference in service to the privileged status of a few, as compared to the service needs of the poverty status of the many. Michael Eric Dyson offers some profound insight that illuminates this point. He said, "Conscious creates what comes out of our mouths and what comes out of our mouths reflect our consciousness (awareness)."<sup>17</sup>

He goes on to remind us that, "The Black Church has been flooded by theological justification of material acquisition that threatens to drown our heritage of radical identification with 'The Least of These.'"<sup>18</sup> The challenge for the leadership of the church remains how to improve the life of the lost, the least, and the last.

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<sup>15</sup>Romans 12:1-2

<sup>16</sup>Munroe, *The Spirit of Leadership*, 145.

<sup>17</sup>Michael Eric Dyson, *Why I Love Black Women* (New York, NY: Civitas Books, 2003), 128.

<sup>18</sup>Ibid.

This is a clue for the importance to design a methodology that seeks to raise the level of conscious awareness among Christian Leadership. This research sought to raise conscious awareness on several levels:

- 1) A method to erect new values for the practice of urban ministry.
- 2) A model to explain the dynamics of a new vision for the practice of urban ministry, and
- 3) A memory of the historical views of Christian Activism as represented in a new language for the practice of urban ministry.

Compared to the Biblical Model that Jesus taught to his twelve disciples: this Researcher assumes that conscious awareness occurs when, like Peter, the student's confession about the ministry project became very definitive. The proof that Peter now understood the ministry purpose was not in his confession, but in his raised level of conscious awareness.<sup>19</sup> This is the aim of this research project.

In fact, the paradigm to raise the level of conscious awareness in the Church has been voiced by a new generation of theological leaders. In an age of social opposition to the critical examination of the same antiquated models of ministry, scholars like Dwight Hopkins, James H. Harris and others, have pushed the transformation envelope into greater areas of conscious awareness. It was through a raised level of conscious awareness that those who became leaders found the courage to model the *Biblical Paradigms* from Jesus' Gospel. Therefore, biblical and historical memory is very important to the development of a raised level of conscious awareness. It is a

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<sup>19</sup>See Jesus' discussion with His disciples in Matthew 16:13-20

distinguished and distinctive characteristic that reinforces the shared experiences of a group. Dr. Henry James Young states that:

Historical memory is important to an ethnic group. One belongs to an ethnic group not only involuntarily by birth and inculturation, but also by choice  
 . . . (Historical) memory refers to the impressions, patterns of behavior, expectations, and life-style that influence a person's behavior.<sup>20</sup>

It is actually the reason Joshua had the leadership of Israel erect those twelve stones which they took out of the Jordan River. Times have changed. However, the question for this generation of Christian Leaders is yet: "What Mean These Stones?"<sup>21</sup> The urban crisis cannot be transformed without some attempt on the part of Christian Leadership to find an answer to this questions raised by Joshua. This will, most likely, happen through the accumulation of collective learning.

It is reasonable to ask this Researcher: "What Mean These Stones?" Coincidentally, the question is how has this paradigm shift raised his level of ministry practice. It is clearly apparent the choice he made to follow his project was in an attempt to answer this question. His transformation happened when he risked himself to be of service to those who were less able to provide service for themselves. He was motivated to compare the ministry service of this doctoral project to the ministry awareness of Paul. This researcher also " . . . counted himself not to have apprehended but to press toward the mark for the prized of the high calling."<sup>22</sup> It is this researcher's opinion that we cannot count ourselves to have apprehended until we can approach the problem of the

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<sup>20</sup>Young, *Hope in Process*, 11.

<sup>21</sup>Joshua 4:8-24 about his counsel to the leadership of Israel.

<sup>22</sup>Philippians: 3:12-14

urban ministry from a new level of conscious awareness. A level of awareness that motivates us to seek answers to the questions: “What Mean These Stones?”

### Praxis Is the Litmus Test of Active Research

Here again, this research project was an evaluation of how effective he was doing in the practice of his ministry. On this note, it was his professional visions that motivated him to design a model of ministry which was scholarly enough in context to captivate the attention of the educated, those who are heady, and simplistic enough in character to motivate the estranged, those who are heavy hearted. His heavy heart is partly because of the oppressive factors in the community of poverty. The freedom to intentionally engage in the research process was what made this *Pro-Active Research Method* so attractive as an educational tool. According to Greenwood and Levin, in order to be considered as *Action Research*, three elements must be in combination: research, action, and participation.<sup>23</sup> Put another way, it is participatory research. Therefore, to be action research, there must be praxis rather than just practice. This model of ministry provided this Researcher an opportunity to reflect on his ministry practice and change it in light of what he had learned. This research project was a vehicle for him to improve the quality of his own ministry practice in context. This is the definition of praxis. It is the intentional involvement in research to generate new paradigms to improve practice.

In their book, McNiff, Lomax, and Whitehead would define Praxis as “an informed and committed action that gives rise to knowledge rather than just successful

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<sup>23</sup>Greenwood and Levin, *Introduction to Action Research*, 6-7.

action.”<sup>24</sup> Their position is, “it is not praxis unless knowledge generated from practice is for the express purpose of taking action to promote social change and social analysis.”<sup>25</sup> It is no doubt that praxis was a conceptual tool that allowed the Researcher to both reflect on the problem and dissect the action of the research project. Pro-Active Research was a qualitative methodology that allowed him to make sense of his practice as well as improve the effectiveness of the ministry model. The new information that was generated emerged through: 1) The identification of paradigms, 2) The recognition of patterns, 3) The organization of programs, 4) The modification of practice, 5) The evaluation of the project, 6) The consideration of the participants, and, 7) The presentation of evidence as proof.

The researcher designed a methodology that would allow him to participate in the action. This was also a methodology that proved to be an excellent method for self-discovery. In their studies, Parkham, White, and Ajamu concluded: “Praxis is the self-conscious attempt to insure that maximum congruence is achieved between thought and practice.”<sup>26</sup>

At the same time, it is important to remember this research project required an extensive investment of time. It is the intention of this researcher to indicate some of the research methods he used to address the problem of ministry within an urban context. It was most helpful to have identified the research methodology as a qualitative approach to the problem, further consideration will now be given to the selection of research tools.

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<sup>24</sup>Jean McNiff, Pamela Lomax, and Jack Whitehead, *You and Your Action Research Project* (New York, NY: Hyde Publications, 1996), 8.

<sup>25</sup>Ibid.

<sup>26</sup>Thomas A. Parkham, Joseph L. White, and Adisa Ajamu, *The Psychology of Blacks: An African Centered Perspective* (Trenton, NJ: Prentice-Hall, Inc., 2000), 119.

### The Selection of Research Tools

This researcher used various methodological tools. The collection of data and information for his model of ministry was obtained from 1) Survey Questionnaires, 2) Seminar Interviews, 3) Ministry Data Triangulations, 4) Peer Observations, 5) Class Examinations, and 6) Project Evaluations. The research strategy used in this ministry project was to collect various types of data, because it is not always possible to predict which data will be important later in the process.

The collection of data can be tricky. Therefore, being selective and systematic in the choice of his research tools did enhance and help fashion the evaluation of the research project. This approach will lead to new insight about the problem as well as new paradigms to improve his ministry practice. To learn new insight about his ministry practice was a motivational factor in the design of this Doctoral Project. This was a factor that drove the action of the research process. Using various types of research tools allowed him to take advantage of unplanned events, and to integrate these events into a functional method as part of the action research process.

On the other hand, these new insights, new methods, and new ideas are what McNiff, Lomax, and Whitehead suggested would result from “being systematic in the manner of data collection.”<sup>27</sup> Therefore, data collection should not be done in a random fashion, but in accordance with some sort of plan. This Researcher has a tendency to be overly systematic. In action research, the intention was to become deliberate and intervene into his practice of ministry to bring about improvement.

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<sup>27</sup>McNiff, Lomax, and Whitehead, *You and Your Action Research Project*, 18.

An important principle that grounded this Doctoral Project was the research model was designed to be educational in the sense of professional self-development. The focus of this ministry model was how to produce a better understanding of the urban crisis. At the same time, he wanted to improve the practice of his ministry. Ultimately, the emphasis of the research was a deliberate method to transform the context of his ministry.

In an effort for his research project to become transformative, he needed to be proactive in the exploration of his personal motivations and values. Indeed, the choices of particular research tools and methodologies that was designed to enhance the process of self-reflection. The selection of research tools needed to be useful and insightful as a method of inquiry into the conscious awareness of his ministry practice. Action Research, underpinned his moral commitment to work collaboratively for transformation of the urban context.

Another principle that grounded this research project was the realization he needed to look at the problem in a new way. This was an initial step. He had to approach the problem with new information and data. This was clear because his base of knowledge was limited. Hence, the process for the selection of research tools is described below.

#### The Survey Questionnaires - Interviewers

First, the decision was made to design a survey questionnaire as an instrument to generate data. This was not an easy task. Actually, before he could design the questionnaire, he has to read and study other methodologies. It was necessary to review

and study a number of questionnaires. It was helpful to review the work done by Howard Thurman, Cornel West, James H. Cone, Michael Eric Dyson, and Malefi Kete Asante for some information on the context of the urban crisis. This helped him shape the questions as solution based. Nancy Jean Vyhmeister, in her book on Quality Research Papers submitted that, "A well prepared questionnaire can obtain data that describes reality."<sup>28</sup>

Second, it was the aim of the questionnaire to understand the attitude of Clergy and Christian Leaders whose ministry practice was within an urban context. Additionally, he wanted to design a research tool to be useful as a method to improve his practice of ministry. The other scholarly works that proved to be helpful in the construction of a questionnaire for the research project were books of John C. Maxwell and Myles Munroe. In reading and reviewing their books on leadership, he was able to formulate questions that address conscious awareness and leadership skills.

### **Leadership Skills**

Third, it was helpful to define what skill means in the context of this research project. Certainly, this question will be asked. Obviously, this is a concept that needs some definition. However, skill must be defined in respect to the stated problem. Let us review skill in relation to the problem asserted in this research project: *The purpose of this research project was to test if Biblical Instructions would motivate and equip Christian Leadership to develop a raised level of conscious awareness about the transformation of the Urban Context.*

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<sup>28</sup>Nancy Jean Vyhmeister, *Quality Research Papers: For Students of Religion and Theology* (Grand Rapids, MI: Londervan Press, 2001), 132.



In many cases, skill is a special potential or gift that goes unnoticed unless some action is taken to energize it for a specific task or purpose. This is often the case when fear blocks the utilization of a Christian Leader's potential for action. Actually, the dictionary would define skill "as a proficiency or ability which is either acquired or developed through training or experience."<sup>29</sup> Therefore, in many instances, the challenge a Preacher, Pastor, or Teacher faces, in some form or fashion, is to introduce other learners to a methodological assessment of their skill level. Or in general, help them recognize their potential gifts.

Rarely, is a leader sought to guide a project, or even a church, without some consideration of his/her skill level. Urban Ministry is no different. Ultimately, the leader needs a level of skill to practice urban ministry. Consequently, there will be differences of opinion as to how to rightly define skill for urban ministry. As used in this paper, it is this Researcher's position that, *Skill is a method of doing a task, function or an assignment in a systematical fashion based either on experience or preparation. It is a mental process that allows expertise to be passed on from one generation to the next as a base of knowledge. Knowledge used for the express purpose of either the improvement or enhancement of self-discovery or someone else's conscious awareness of their potential.*

Dr. King said, "A genuine leaders is not a searcher for consensus, but a molder of consensus."<sup>30</sup> This research project sought to mold consensus among Christian Leadership about the need to transform the urban context through ministry. A goal of this

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<sup>29</sup>*The American Heritage Dictionary of the English Language, 4<sup>th</sup> Edition* (Boston, MA: Houghton Mifflin Company, 2003), 1212.

<sup>30</sup>Donald T. Phillips, *Martin Luther King, Jr. on Leadership* (New York, NY: Warner Books, 1998), 176.

ministry was to communicate paradigms of *Biblical Truth* to others in ministry in a fashion that could be utilized in the practice of urban ministry.

In contrast to how the dictionary defined skill, John C. Maxwell explained skill in line with a biblical definition. He points out that skill is: “The Greek word Tekton. A Tekton is someone who understood something completely and transformed that knowledge into creations of wonder and excellence.”<sup>31</sup>

This Research project clearly has used a methodology of training Christian Leadership based on the paradigmatic model of Jesus’ teaching ministry. The word disciple explicitly is to be interpreted as a learner, pupil, or student. This research model of ministry is in line with the charge Jesus gave to the first century Church. His charge was: “Go therefore and make disciples of all nations . . . teaching them.”<sup>32</sup> There is an inherent premise locked inside of Jesus’ challenge. It is one of the major tasks of the Church. It is best understood as an educational task that calls for teaching skills for ministry service to be passed on to others.

The biblical definition of skill goes beyond mere knowledge. In addition to knowing something completely, Dr. Maxwell explains skill from a biblical perspective. He asserts, “Skill also implies the capacity to translate knowledge into something of greater value.”<sup>33</sup> This fundamentally is the goal of this model of ministry. The bible has a great deal to say about skill. Skill in action is a wonderful thing to see. Godly skill is always creative. It is a constructive purpose instead of a destructive process. It is more

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<sup>31</sup>John C. Maxwell, Stephen R. Groves, and Thomas G. Addington, *Life @ Work: Marketplace Success for People of Faith* (Nashville, TN: Thomas Nelson Publishers, 2005), 35-37.

<sup>32</sup>Matthew 28:19-20

<sup>33</sup>Maxwell, Groves and Addington, *Life @ Work*, 26.

than just a long resume of noted competencies. Rather it is the passionate pursuit of one's ministry calling in harmony with the gifts of God.

Incidentally, it is funny that Jesus is the Church's model of excellent, yet his skills are rarely promoted as methods to transform the urban crisis. This researcher promoted Jesus methodological views and challenged others to use their skills in harmony with God's plan to transform the crisis. Sadly, the result is often that Christian leaders are not prepared to skillfully use the biblical model. Using this biblical model of ministry, a skill was noted as observation, collaboration, intervention, documentation, and critical examination to fundamentally solve or resolve a problem. It is not coincidental, says William R. Myers, that, "These skills also need to be at the heart of ministerial training."<sup>34</sup> Tools were therefore often chosen for use in this research project on the basis that they would be useful in the practice of urban ministry.

The skill set which this model of ministry promotes, however, involves more than the masterful execution of knowledge. Perhaps the skill set acquired from using this ministry model is best summarized in Paul's message to Timothy and Titus in his pastoral letters. He urges them to promote, "The things you have heard me say in the presence of many witness . . . entrust them to reliable men who will also be qualified to teach others."<sup>35</sup>

Paul urges them as many as ten times, to "Teach these things." The command was to teach these things as paradigms of precious truth. His point was to give these instructions to other who are also *skilled* or qualified to teach and pass them on to others.

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<sup>34</sup>William R. Myers, *Research in Ministry: A Primer for the Doctor of Ministry Program*, 3<sup>rd</sup> Edition (Chicago, IL: Exploration Press: Chicago Theological Seminary, 2000), 25.

<sup>35</sup>2 Timothy 2:2 and Titus 1:9

This Researcher is of the opinion that given the crisis in our urban communities, nothing is more necessary.

Even more important, one of the fundamental reasons he chose survey questionnaires as a research tool was he saw it as an excellent method to gain insight for the development of a research model to gather data about conscious awareness. The questionnaire was used as a Pre and Post Test measurement. There were 41 questions with a range of answers from Strongly Agree to Strongly Disagree (see Appendix C).

It was Fink and Kasekoff who set forth three reasons for using a survey questionnaire as a research tool. They argue a researcher conducts surveys to: 1) more effectively plan a program; or 2) to evaluate the effectiveness of an existing program in order to change the knowledge and attitude of people; or 3) because the survey is needed to assist the researcher.<sup>36</sup>

The choice of survey questionnaires fit the need this Researcher had in mind with reference to the reasons mentioned above. Clearly it met the criteria for his ministry purpose. Especially in light of his vision for more effectively planned ministry programs, to evaluate his existing practice of ministry, and to influence the knowledge level and attitude of other Christian Leaders. This would become a useful tool to plan a seminar program with the potential to transform ministry practice and perceptions.

The data collected from the pre- and post-test questionnaire helps define the Research population. The questionnaire was administered in a face-to-face fashion. The majority of the questions were designed to be the closed type. The answers were arranged in a continuum from Strongly Agree, Agree, Disagree, Strongly Disagree, Don't Know

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<sup>36</sup>Arlene Fink and Jacqueline Kasekoff, *How to Conduct Surveys: A Step-by-Step Guide* (Beverly Hills, CA: Sage Publications, 1985), 13.

and No Response. Normally as Nancy Jean Vyhmeister has written, “Surveys are used to gather various information, including knowledge and opinions.”<sup>37</sup>

The central assumption of this model of ministry is based on the research model being replicated within other contexts of urban ministry. This research model can be customized and replicated in most any context of urban ministry.

The makeup of the sample population indeed included Clergy and Christian Leaders of various ages, groups, leadership involvement, and educational levels. One of the basic principles of population sampling, argues Babbie, is, “a sample should be representative of a given population from which it is selected.”<sup>38</sup> See Figure 3. The data from these charts gives some sense of the demographics of the population at Temple Bible College.

### **Seminar Course: Christian Leadership Within An Urban Context**

#### **Student Professional and Demographic Data**

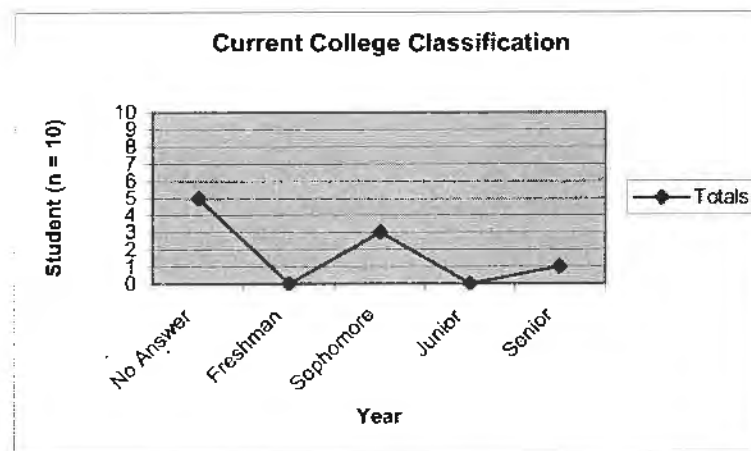


Fig. 3. Seminar Course: Christian Leadership Within An Urban Context Student Professional and Demographic Data.

<sup>37</sup>Nancy Jean Vyhmeister, 126.

<sup>38</sup>Earl R. Babbie, *Survey Research Methods* (Belmont, CA: Wadsworth Publishing, 1973), 57.

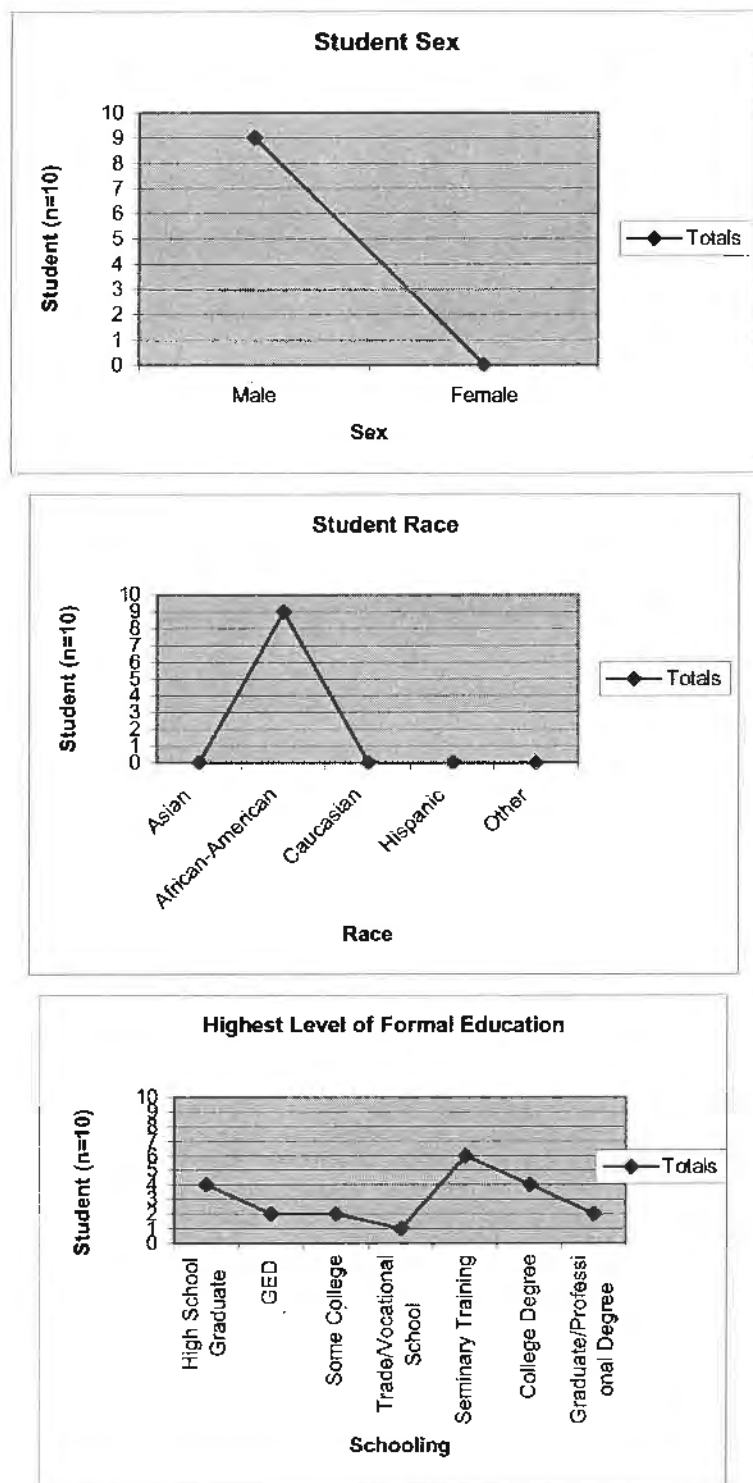


Fig. 3. (Cont.) Seminar Course: Christian Leadership Within An Urban Context Student Professional and Demographic Data.

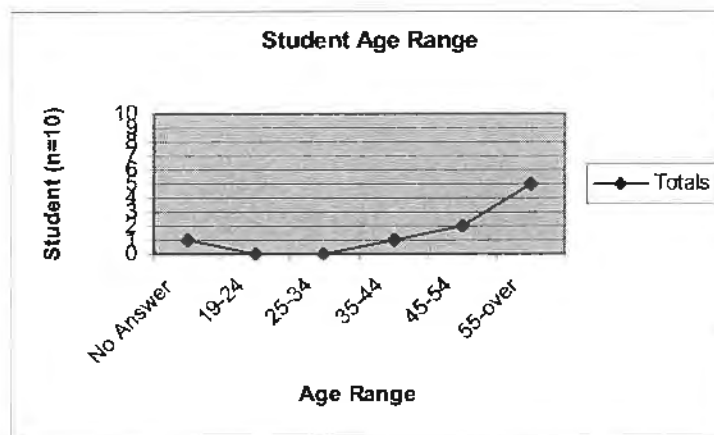


Fig. 3. (Cont.) Seminar Course: Christian Leadership Within An Urban Context Student Professional and Demographic Data.

Demographics were also essential. A look at the demographics of this Bible College population provides some very interesting data. There were ten who enrolled in the Seminar and all were males. The educational level varied from two GED students, to six who were seminary trained, to two who had graduate degrees. The age range varied also from five who were over 55 years old, to the youngest student who was less than 45 years of age. The demographic charts will help you better understand this population of Christian Leaders.

Therefore, each student in the Bible College as well as members of different churches were given an opportunity to register for the Seminar. The registration time was extended from December 2003 to February 2004.

### **A Ministry Model Triangulated**

The next step was to move from questionnaires and interviews to finding a methodology that would check the data against other methods of data collection as a means of corroboration. The plan was to use a method of triangulation to validate a

finding by subjecting it to a series of similar tests. Basically, this was a method to confirm the reliability of the project rather than its validity. This was a “research safeguard.” According to Miles and Huberman’s findings, “Triangulation is supposed to support a finding by showing that independent measures of it agrees with it, or, at least does not contradict it.”<sup>39</sup>

The triangulation of similar ministry practices furthermore allows for the collection of data and information over different time periods. This was a qualitative methodology that provided a powerful source of gathering rich information with strong potential for revealing the complexity of urban ministry within similar contexts. This is another reason the qualitative methodology was chosen. Its emphasis is on people’s experiences. There is built into the research method a fundamental concern for reflection on the meaning and purpose, the places and events, the social and emotional patterns of people’s lives. Hence, Miles and Huberman claimed it was an excellent research tool for the study of “perceptions, assumptions, prejudgments, presuppositions, as well as, for the connection of these events and meanings to the social world around us.”<sup>40</sup> This was an analytic tool to measure patterns and perceptions in an urban environment very similar, yet using a different population in a different ministry context. The advantage of triangulation clearly helped the researcher understand either what type of revisions were plausible in order to replicate the findings in another data set, or pointed to the need for further pro-active creative reflection.

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<sup>39</sup>Matthew B. Miles and A. Michael Huberman, *Qualitative Data Analysis: An Expanded Source Book* (Thousand Oaks, CA: Sage Publications, Inc. 1994), 266-267.

<sup>40</sup>*Ibid.*, 10-11.



This was moreover a surprisingly helpful method in three ways: 1) It was a strategy for helping the different ministries discover their fundamental purpose, 2) It was an excellent ministry opportunity to explore new areas of ministry collaboration and partnership and, 3) It was an extremely important process to develop and define the hypothesis about Christian leadership and urban ministry. Out of the methodological framework, the data and information were reinterpreted, redefined, and re-examined based on the insight gained from context to context. Here again, in her provocative study on triangulation, Lisa A. Guion, made this observation,

You can decide to conduct in-depth interviews to gain insight on what the stakeholders perceive as outcomes of the program. You would then interview representatives of each stakeholder group. You would triangulate by looking for outcomes that are agreed upon by all stakeholders . . . then it is more than likely to be a true outcome.<sup>41</sup>

Typically, she emphasized the importance of cross-references, using multiple research methods to check for validity. In Guion's opinion:

Validity, in qualitative research, relates to whether the findings in your study are true and certain. "True" in the sense of your findings accurately reflecting the real situation. "Certain" in the sense of your findings being backed by evidence. "Certain" means that there are no good grounds from doubting the results; i.e., the weight of evidence [which] supports your conclusions.<sup>42</sup>

This model of ministry used triangulation as a qualitative method in this Pro-Active process to check and establish validity in this research study. Actually the illustration (See Figure 4) may add some visual clarity to how the method worked in which the data and information were triangulated.

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<sup>41</sup>Lisa A. Guion, *Publication Triangulation: Establishing the Validity of Qualitative Studies*, Publication FCS6014 (Gainesville, FL: University of Florida, Florida Cooperative Extension Services, 2002) 1.

<sup>42</sup>Ibid.

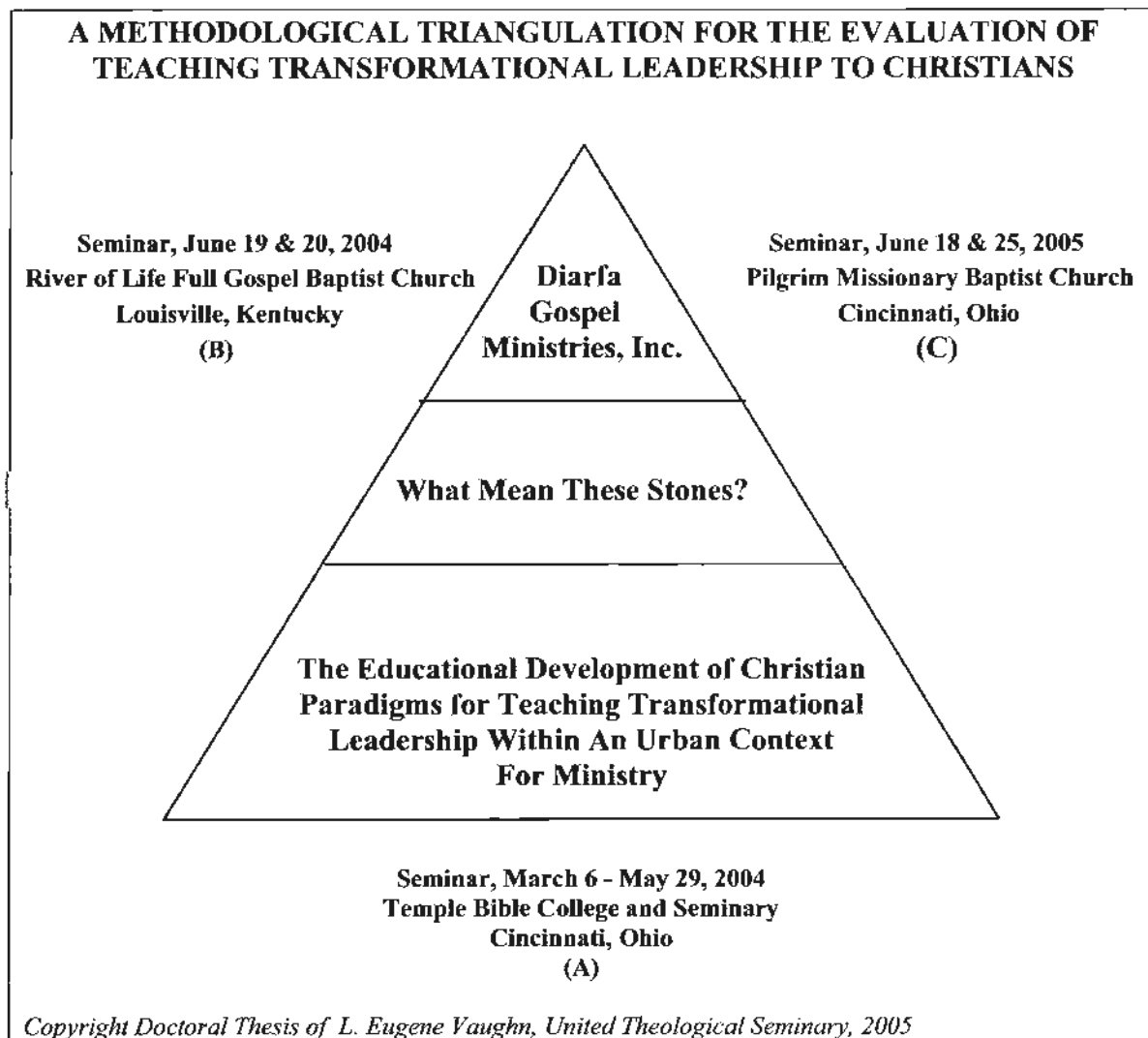


Fig. 4. A Methodological Triangulation for the Evaluation of Teaching Transformational Leadership to Christians.

The basic point is that this ministry model is not so much about a tactic or strategy just to collect data. The model itself provides for a method of corroboration and multiple procedures for validation. The verification process using this model of ministry is built into the data and information collection as a way of life. This was a pro-active research project where either the classroom or a seminar type environment allowed for student and teacher to engage each other around ministry issues and questions related to practice.

William R. Myers, at least in part, would support this type of research done within such professions that primarily relies upon observation, interviewing, and use of documents as being Pro-Active Research. He would, however, argue also that: "It is not coincidental that these are some skills which also lie at the heart of ministerial training."<sup>43</sup> This type of research model usually describes the characteristics of a group, technically called a population. Next, let us turn to the research population before we continue with the examination of the other tools. In this manner, we can look at the tools of observation in conjunction with the population. In Babbie's book,<sup>44</sup> he details principles for using established research tools; he provides a helpful orientation on methods of observation. He links questionnaires and interviews as part of a similar process to uncover data and information about the participants in the course of an observation/questionnaire format.

#### The Research Population in Survey Observation

Given the influence of so many churches in the urban community, and the role of the clergy, Pastor-Preacher and Christian Leaders, the focus of this study was on the selection of students in ministry from a Bible Seminary as the primary population sample. Out of the twenty or more who registered to be part of the *Seminar on Christian Leadership within and Urban Context*, there were ten who actually attended the 12 class sessions. They made up the sample group from the Temple Bible College population. The population was broader when the research project was replicated at two different churches. The class seminar was repeated on two consecutive days at each church. (See Figures 5 and 6.)

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<sup>43</sup>Myers, *Research in Ministry*, 25.

<sup>44</sup>Babbie, *Survey Research Methods*, 57.

<p><b>Morning Workshop</b></p> <p><b>Christian Zeal Without Leadership Skill</b></p> <p><i>Saturday, June 19, 2004</i> <i>10:00 a.m.</i></p> <p><b>River of Life Full Gospel Ministries</b> <b>659 South 27<sup>th</sup> Street</b> <b>Louisville, KY 40211</b></p> <p><b>INTRODUCTION</b> <b>THE LEARNER-LEADER PARADIGM</b></p> <p><b>I. HE'S FRUITFUL</b> <b>IT SHOWS IN YOUR WORK</b></p> <p><b>II. HE'S CAREFUL</b> <b>IT SHOWS IN YOUR WORDS</b></p> <p><b>III. HE'S FAITHFUL</b> <b>IT SHOWS IN YOUR WALK</b></p> <hr/> <p><b>Afternoon Workshop</b></p> <p><b>How to Use the Biblical Text to Mobilize and Motivate</b></p> <p><i>Saturday, June 19, 2004</i> <i>1:00 p.m.</i></p> <p><b>River of Life Full Gospel Ministries</b> <b>659 South 27<sup>th</sup> Street</b> <b>Louisville, KY 40211</b></p> <p><b>INTRODUCTION</b></p> <p><b>HOW TO TALK THE SOLUTION IS NOT THE PROBLEM</b></p> <p><b>I. THE RECOGNITION OF GOD'S PURPOSE</b></p> <p><b>II. THE PARTICIPATION IN GOD'S PLAN</b></p> <p><b>III. THE PROCLAMATION OF GOD'S PROGRAM</b></p>
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Fig. 5. River of Life Full Gospel Ministries Seminar Program.

***How To Use The Biblical Text To  
Mobilize and Motivate Christian Leadership for  
Work Within the Urban Context***

**Saturday, June 18, 2005**

Pilgrim Missionary Baptist Church  
1525 Lincoln Avenue  
Cincinnati, Ohio 45206

INTRODUCTION

*The purpose of this Leadership Seminar is to encourage, equip, empower and educate Christians to awaken their spiritual understanding in order to transform their conscious awareness in three (3) areas of Leadership Development.*

**I.           The Recognition of God's Purpose**  
**II.          The Participation in God's Plan**  
**III.         The Proclamation of God's Program**

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***How to Transform Christian Zeal  
Into  
Leadership Skill for Urban Ministry***

**Saturday, June 25, 2005**

Pilgrim Missionary Baptist Church  
1525 Lincoln Avenue  
Cincinnati, Ohio 45206

INTRODUCTION

*The purpose of this Leadership Seminar is to encourage, equip, empower and educate Christians to awaken their spiritual understanding in order to transform their conscious awareness in three (3) areas of Leadership Development.*

**I.           Information on the Context**  
**II.          Instruction of the Client**  
**III.         Inspiration About Jesus Christ**

Fig. 6. Pilgrim Missionary Baptist Church Seminar Program.

According to Warwick and Lininger, as previously asserted, several factors contribute to the accuracy of a research method. One is replicability. This is "achieved when the measuring instruments and condition of research are arranged so that they can

be repeated either in the same place or at a later date or in a different setting.”<sup>45</sup> The other factor that is applicable to this ministry project as a research tool is, not only to replicate the model, but also to generalize the results based on one group to a broader population or universe.

Here again, Warwick and Lininger provide additional endorsement of this model of ministry’s selection process of its population. They make this observation: “When the objectives of the research require that people be studied in their normal surrounding, the choice of methods often comes down to survey research, participant observation or some combination of the two.”<sup>46</sup> Therefore, it was essential to know if the sample population was representative of the other groups from which the Researcher drew conclusions based on the data and information. The population was situated in a context of Christian Leaders, who they were mattered to the success of the research project.<sup>47</sup>

Demographics were also essential. A look at the demographics of this Bible College population provides some very interesting data. There were ten who enrolled in the Seminar and all were males. The educational level varied from two GED students, to six who were seminary trained, to two who had graduate degrees. The age range varied also from five who were over 55 years old, to the youngest student who was less than 45 years of age. The demographic charts (See Figure 3) will help you better understand the demographics of this population of Christian Leaders.

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<sup>45</sup>Donald P. Warwick and Charles A. Lininger, *The Sample Survey: Theory and Practice* (New York, NY: McGraw-Hill Book Company, 1975), 7.

<sup>46</sup>*Ibid.*, 8.

<sup>47</sup>Nancy T. Ammerman, Jackson W. Carroll, Carl S. Dudley, and William McKinney, editors, *Studying Congregations: A New Hand Book* (Nashville, TN: Abingdon Press, 1998), 55.

In the selection of research tools, we have reviewed Survey Questionnaires, Ministry Triangulation, and Pre-Post Test Surveys. Now let us turn our attention to the strategy of Class Evaluation. It was a significant factor in this research project that the members of the sample population were actually getting a college grade. This seminar was arranged so those who took the class were given six (6) hours of college credit to be applied toward their degree in ministry.

### Class Evaluation

The class was given various educational challenges and assignments, such as, writing research papers, class presentations on central urban issues, mid-term examination, and a final examination. These tasks were assignments to increase the skill levels through learning. In addition, there was a grade assigned for measurement if the assignment was completed successfully. The information on the chart in Figure 7 is an example of the results from this research tool. Probably, the grade is one of the simplest forms of tools for data and information analysis. Many of us learned about this simple, but powerful tool as early as elementary school. However, grades do give some indication of the level of understanding about a task. Also, this was a tool that helped calculate awareness of the issue apart from casual observation. Frequently, the grade is a factor that can give some measure of motivation and potential in comparison to the assignment. This tool helps both the student and the teacher get some perspective on the visual level of increased understanding. It can also serve as a checklist for needed revision and re-evaluation of the situation or area of study.

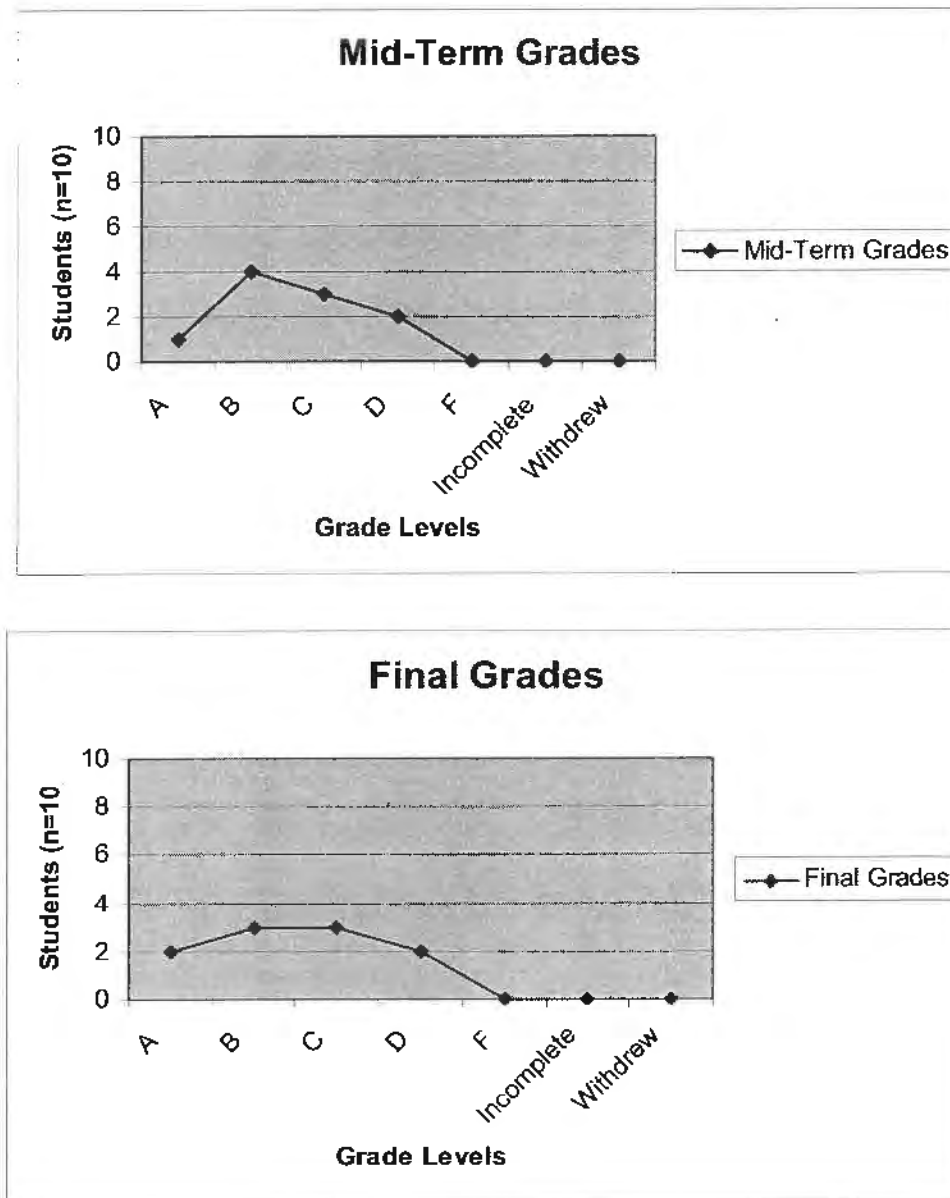


Fig. 7. Temple Bible College Seminar Mid-Term and Final Grades.

There were none who failed. However, this tool was a good indication of how effective the Researcher was in his presentation of the problem that the students needed to address. Clearly, this tool measured the skills of both student and teacher. It was very informative as to the need for growth and transformation on both levels as the problems



were tested in terms of grades as a measurement of learning new skill levels. It is important to keep in mind the leadership skills this ministry model wanted to detect or uncover. Clearly, one of the main factors was how to improve ministry practice. Yet, there was also a significant need to influence and motivate others to practice urban ministry. Peer group interaction was a key factor that illuminated some multifaceted areas of concern about teamwork and leadership.

### Peer Group Observation

The sample population was divided into two peer groups. See Chart in Figure 8.

<p><i>Christian Leadership Within An Urban Context</i>  <i>Rev. L. Eugene Vaughn, Adjunct Instructor</i>  <i>Temple Bible College &amp; Seminary</i></p> <p><i>Summation and Critical Evaluation</i>  <i>Team Assignments</i></p>	
<p><u><b>Team A</b></u>  <b>Dr. Andrew Billingsley Article</b></p>	
<p><b>Leader: Mark Bomar, Morning Star Baptist Church</b></p>	
<b>Members:</b>	<p><b>Rev. Herschel Willis, Calvary Baptist Church</b>  <b>Rev. Larry Martin, Calvary Baptist Church</b>  <b>Rev. Clarence Smith, Calvary Baptist Church</b>  <b>Rev. Fermon Williams, Morning Star Baptist Church</b></p>
<p><u><b>Team B</b></u>  <b>Dr. Cornel West Article</b></p>	
<p><b>Leader: Rev. George Moore, Morning Star Baptist Church</b></p>	
<b>Members:</b>	<p><b>Pastor Jerome Clay, Morning Star Baptist Church</b>  <b>Rev. Carlton A. Threatts, Progressive Baptist Church</b>  <b>Rev. Robert Boyd, Morning Star Baptist Church</b>  <b>Pastor Sherwin Ealy, Pilgrim Baptist Church</b></p>

Fig. 8. Temple Bible College Seminar: Summation and Critical Evaluation Team Assignments.

Group A consisted of five (5) members and Group B also had five (5) members. Each group was assigned a similar issue to research, discuss and produce a written paper as a collaborative part of the peer group team.

The specific topics were different for each peer group. The insight observed from the opinions, attitudes and behavior was typical of the dysfunctional aspect that is often affirmed in the conduct of leaders who are placed on teams to resolve complicated issues. The strategy was to promote an environment where new ideas emerged from the group as a synergy from a teamwork capacity. It was very interesting, yet typical of such group arrangements, as to the range of disagreements and the nature of arguments that prevented or prolonged the assignment. At one point, it was necessary to give the assignments back to one of the groups and insist there be more involvement as a team. The challenge was greater than just the level of negotiations around the academic task of writing a solution paper to address the issues. Besides the critical analysis of the issue, the peer group had to negotiate the attitude of other peers who most often had a faulty interpretation of either the problem or the assignment.

In terms of leadership skills, this peer group observation was most insightful. Included in the field experience section of this research paper are some comments from this Peer Group's engagement. It was written by one of the students. This was, most likely, toned down from the actual interaction between the group members. However, much can be learned about leadership and teamwork after reading the commentary from some of the group papers. There was no protocol that defined the method of this researcher's observation beside reflection notes, which were often randomly done. The observational data was taken from the deliberate arrangement of the peer group. Overall,

the observational data was reflective of the researcher's ongoing participation among the group being researched. According to John W. Creswell, this collection of data can happen when the researcher spends a considerable amount of time in the natural context gathering information.<sup>48</sup> There must, however, be a certain level of control maintained over critical aspects of the group, such as, participant selection, question development, and analysis of the product.<sup>49</sup>

### The Evaluation of the Model

Finally, the last tool was a method to evaluate the ministry model. This was done through the design of an open and closed ended questionnaire. This was given to each population group in the research project. There were 15 closed ended questions in which the answer could range from excellent to poor. In addition, the questionnaire called for a response to three open ended questions. See example of evaluation, Appendix C.

The evaluation tool was used to measure the ministry improvement, or effectiveness of the ministry model from one context to the other. The results were triangulated. The data supported the assumption that the ministry model was indeed having a positive influence on the conscious awareness of Christian Leaders and Clergy. The data from the triangulation of the three ministry sites seemed to corroborate that the model was effective. This proved to be an excellent example of pro-active research as reflective of ministry practice within an urban context.

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<sup>48</sup>John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Thousand Oaks, CA: Sage Publications, Inc., 2003), 185.

<sup>49</sup>Richard A. Krueger and Mary Ann Krueger, *Focus Groups: A Practical Guide for Applied Research* (Thousand Oaks, CA: Sage Publications, Inc., 2000), 25. And Judith A. Tindall, *Peer Power: Becoming an Effective Peer Helper* (Muncie, IN: Accelerated Development, Inc., Publishers, 1985), 73.

Conversely, Greenwood and Levin, in their work on Action Research, discuss the benefits of a tool called participatory evaluation.<sup>50</sup> The underlying theme of this work was a central factor in the debate about evaluation praxes. Greenwood and Levin suggest that: “Participatory evaluation aims to create a learning process for the program recipients that will help them in their effort to reach desired goals . . . because the evaluation aims to make a difference by helping recipients achieve their goals better.”<sup>51</sup>

The major reason this evaluation method appealed to this researcher was that it combined very nicely with the goal of the model of ministry. It became a strategy tool, a tool to build directly upon the *Pro-Active Research methodology*. The evolution process merged directly within the ongoing learning process. Therefore, this tool called *participatory evaluation* emphasized the same participatory dimensions that were fundamental as a cornerstone of this ministry model.

It was action oriented. “The technique promotes group actions above and beyond the evaluation part of the process.”<sup>52</sup> This method of evaluation allowed the researcher to focus on the complexity of the problem, the diversity of the population, and the specificity of the program. There was an element in this evaluation process that empowered the group being studied. The main goal was to identify potential leaders and develop them.

Invariably, the ability to empower others was one of the skills that come from the self-actualization and self-discovery of one’s hidden gifts. John C. Maxwell defined

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<sup>50</sup>Davydd J. Greenwood and Morten Levin, *Introduction to Action Research: Social Research for Social Change* (Thousand Oaks, CA: Sage Publications, Inc., 1998), 236-240.

<sup>51</sup>*Ibid.*, 239.

<sup>52</sup>*Ibid.*, 241.

empowerment as “giving your influence to others for the purpose of personal and organizational growth.”<sup>53</sup> The Doctoral Project was an opportunity to see potential in others and then share this Researcher’s influence, position, and power, to help mature them to recognize their ability. Again, this is the foundation on which this ministry model was based.

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<sup>53</sup>John C. Maxwell, *Leadership Promises for Every Day* (Nashville, TN: Thomas Nelson Publications, 2003), 199.

## **CHAPTER FIVE**

### **FIELD EXPERIENCE**

The idea for this Doctoral Project originated out of the painful and practical circumstance of failure. Primarily, this researcher went through a prolonged three and one half years of tension and conflict. However, by and large, the ordeal has enriched and benefited this research project and his ministry. The Researcher was determined not to give up his vision, especially, after more than twenty years of ministry service. Therefore, he readjusted his focus, reevaluated his purpose, removed himself from negative people, and renewed his faith and commitment to serve God.

It was sometime toward the end of October 2003 when this writer made a visit to Temple Bible College and Seminary in Cincinnati, Ohio. During his visit, he met Dr. Calvin A. Harper, the president of the seminary. Thereafter, he discovered the field site to develop and define his model of ministry. This was a relief from the heavy weight he had been carrying around from August of 2003. He was unsure where to do this field experience.

Briefly, the researcher discussed the possibilities of doing his doctoral studies project at Temple with Dr. Harper. The researcher gave Dr. Harper a call to discuss the idea in more detail. This was the road to this "Field Experience."

### What Is a Field Experience?

There are often some misunderstandings as to what is a field experience. For the express purpose of this research project, A Field Experience refers to the environmental situation of working, studying, and/or testing a theory. This usually happens in or around an ongoing field situation for the purpose of gathering some information and data that is used to make an analysis of a problem. It can involve the study of people, a condition, or a situation.

Ideally, it is more like “On-the-Job-Training.” Actually, according to N. Denzen: “field work is the central activity of a qualitative inquiry. Going into the field means having direct and personal contact with people who are under study in their own environment.”<sup>1</sup> He states, “The action research approach emphasizes the importance of getting close to the people and the situation being studied in order to personally understand the realities and minutiae problems of daily life.”<sup>2</sup>

The field experience is a working environment where raw data is collected, organized and analyzed during a research project.

This researcher telephoned Dr. Harper and they agreed to meet. The meeting took place on Thursday, November 6, 2003 at Temple Bible College. During the meeting, the discussion centered around the goals and objectives of the project. In reality, this is what this chapter is all about. It is an attempt to bring together all the threads of a complicated research project and weave them into a clear and convincing story.

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<sup>1</sup>N. Denzen, *The Research Act: A Theoretical Introduction to Sociological Methods* (New York, NY: McGraw-Hill, 1984), 108.

<sup>2</sup>Ibid.

Putting this field experience together forced the Researcher to consider his ideas more deeply. One of the reasons he found this research project so satisfying was it challenged him to be pro-active rather than to passively approach the problem of urban ministry. Now there was a reason to define a strategy, design a lesson plan, and develop enough material to offer valuable insight on leadership to other Christians. It was on Wednesday, 12 November 2003, that Dr. Harper sent a letter of confirmation pursuant to our meeting that granted permission to do the Doctoral Project at Temple Bible College. See Appendix B.

This was great! It took much of the pressure, weight, and worry off the Researcher's mind. The site for the field experience had now been secured. The ideas for the seminar still had to be organized and operationalized before the Spring Session began in January 2004.

Originally, the plan was to begin the seminar sometime in February 2004. This did not work out. The Seminar was rescheduled for 6 March 2004. The final details were yet evolving. Much work was still ahead: 1) define the goals for the project, 2) develop the parameters for class enrollment, 3) devise a lesson plan, 4) decide upon a research methodology to collect the data and information, and 5) design a systematic approach to promote the Doctoral Project among churches and community leaders. An announcement flyer and registration package were designed and placed in the lobby of the school.

This seems to be a good time to outline the planning process on a flow chart. A *Project Flow Chart* was diagramed. See Figure 9.



## A Project Flow Chart

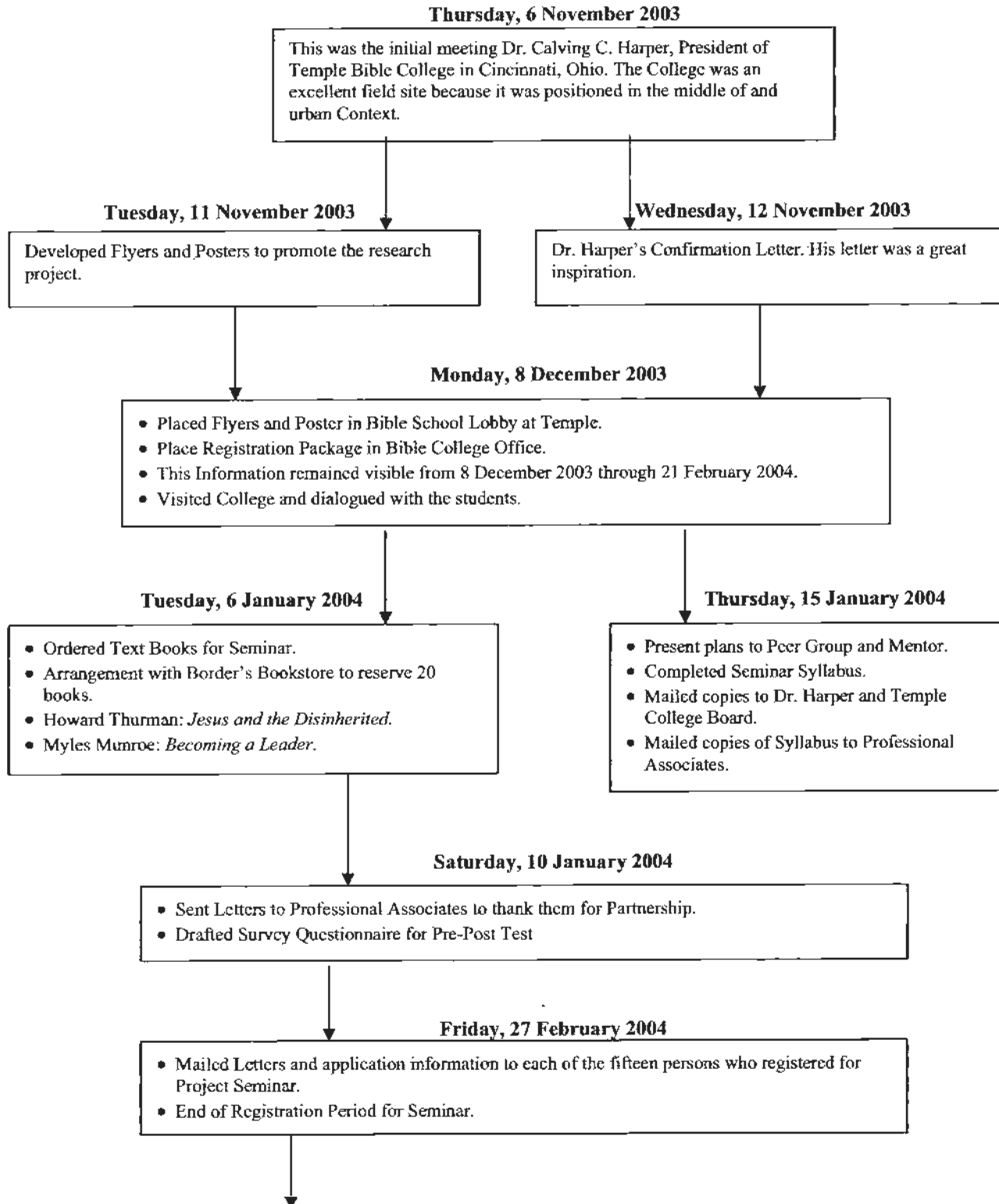


Fig. 9. Project Flowchart.

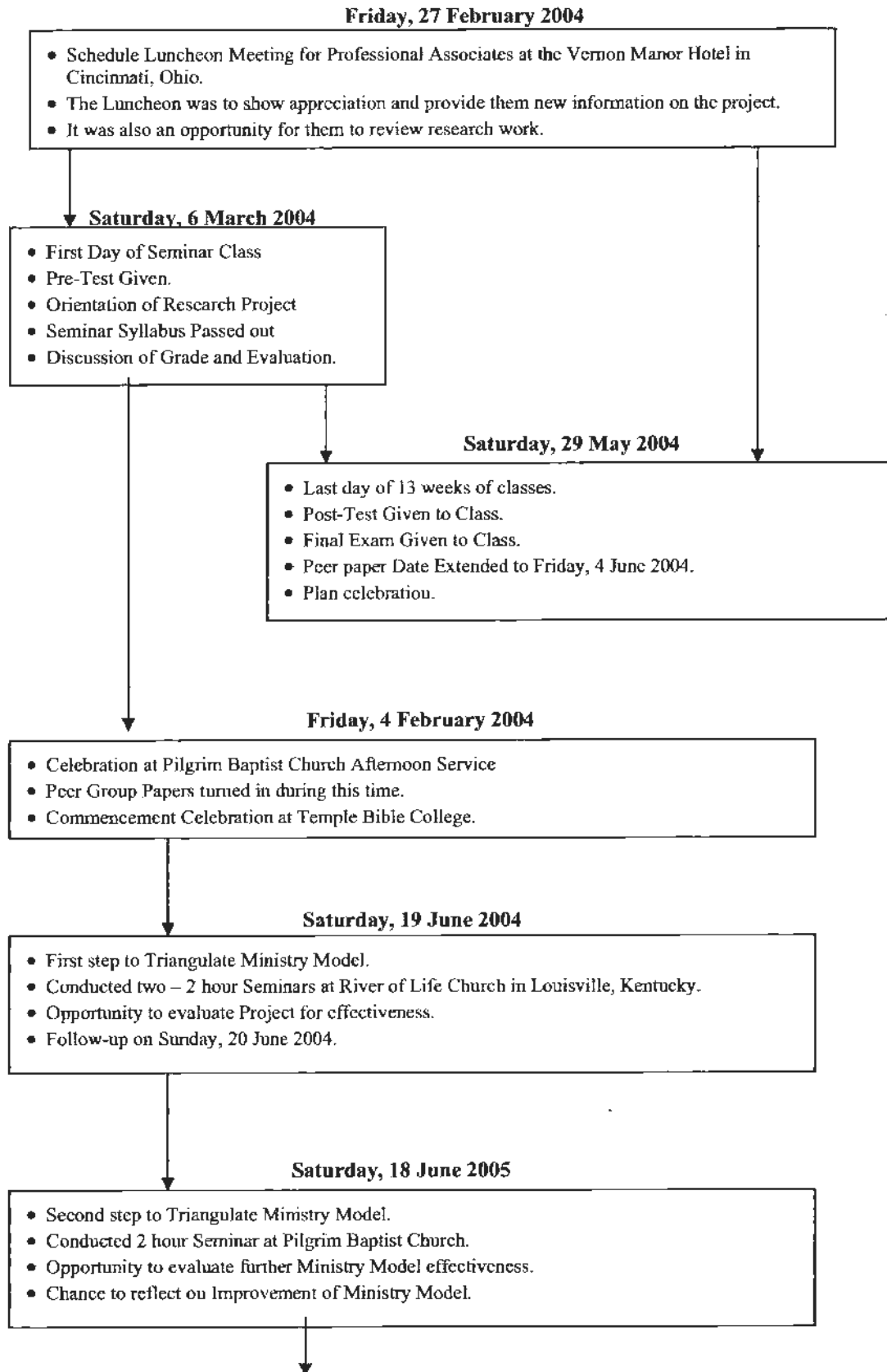


Fig. 9. (Cont.) Project Flowchart.

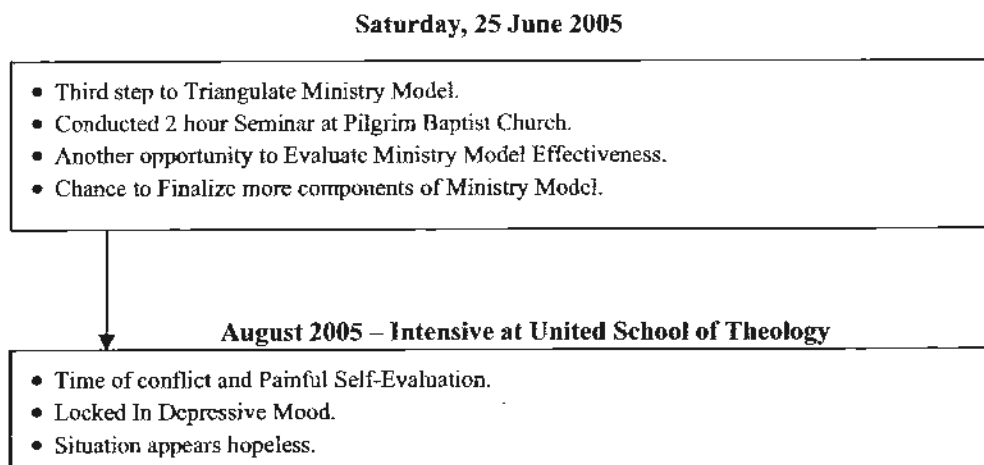


Fig. 9. (Cont.) Project Flowchart.

There were component parts of the leadership process that were just mysterious. Leadership does not just happen. It can be taught, learned or developed. However it is hard work. Those who were taught realized the experiences must also be caught. The following is a discussion of the organizational components in the above flow chart in greater detail.

Tuesday, 6 November 2003

There were continuous discussions with professional associates and Dr. Harper before the initiation of this model of ministry as a practical design. The urban context was excellent. The Bible College was right in the heart of the urban crisis. On the streets were signs of crime, drug and gang activity, and a great deal of visible social dysfunction surrounded the environment where the Bible College was centered. Remarkably, one of the transformative characteristics of the Bible College was its position in this community. It stood out as a lighthouse of hope and change. It was significant that four African American Preachers founded this school as part of their vision for God's work. It was an honor to be associated with such a marvelous tradition. The relevancy of a transformation

marked the college as a hallmark for men and women to study the Bible and Theology, to demystify the issues of poverty, and to clarify a solution for the urban crisis.

This was an “on time visit.” The Bible College was in the middle of this urban crisis, and this Researcher saw it as evidence of a symbolic call for Christian Leaders to get involved in the transformation of the community context. This visit marked the beginning of a collaborative partnership. This proved to be a vital connection of passion and vision whereby partnership linked together to enhance a college and transform a community.

It was ironic how this meeting released a spirit of vitality in this Researcher to continue in pursuit of his ministry vision. Three indispensable objectives guide the vision for this ministry model: 1) Information about the context, 2) Instructions of the student-client, and 3) Inspiration about the Jesus Christ. The presence of these objectives along with the goal to teach the seminar from a biblical context grounded the research project. The thought was even motivational. Dr. Harper agreed a research project such as this seminar could help Christian leaders get a better understanding of the urban crisis.

Tuesday, 11 November 2003

The initial meeting provided an extraordinary sense of new inspiration and motivation. However, now the task intensified. The challenge of how to develop and design this seminar called for creativity and innovation. It was necessary to get this information into the hands of church and community leaders. This was to entail strategic planning and innovation. The project became much larger than planned. The task was difficult and the challenges were numerous.

One of the most beneficial discoveries during this time frame was “self-discovery.” The vision for this ministry was given to this researcher. It would never become real outside of some deep, and at times, some dark, reflections upon purpose from a search of self. The concept was in his mind, but for the vision to become functional the project had to be proclaimed and presented clearly, sincerely and with a sense of humility.

There was much time and hard work that went into the design of the brochures, pamphlets, and the lesson plan. This information was disseminated to churches and community leaders. An example of the course description is submitted below. (Figure 10.)

*SEMINAR ON CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT*

**I. The Course Description:**

What Mean These Stones: The Educational Development of New Paradigms for Christian Leadership in an Urban Context. This project is designed to develop leadership skills and equip leaders in Faith Based ministries, social and spiritual organizations, lay ministries and churches to become a greater influence for community transformation in the context of urban ministry. We will use Biblical models of Christian Leadership, educational techniques and methods will be explored, examined and evaluated for the development of leadership in an Urban Context.

**II. The Objectives for this Course:**

This Seminar will seek to *Define* Biblical solutions to resolve the crisis in our Urban Communities, *Discover* New Christian Leadership to educate, equip, and encourage ministries to relocate within the Urban Community, *Develop* new Christian Strategies and Educational Paradigms to help in the restoration of the drama and trauma within our Urban Communities.

**III. The Vision of this Course:**

This Seminar is designed to mentor and motivate leadership in Churches, Faith Based Organizations, Christian Education, Pastors, Christian Counselors and Community Lay Leaders to become transformational leaders in their approach to ministry within an Urban Context.

**IV. The Goals for this Course:**

The Seminar will sow the seeds of visionary leadership through four (4) Educational Strategies of teaching:

- **Principles** and Biblical precepts whereby the student can gauge the theological needs within an urban community to develop a ministry of transformation.
- **Plans** to examine Christian Models of Leadership to guide the student to become a mentor and motivator of others who do ministry within an Urban Context.
- **Pioneers** who have given the community a greater understanding of the role of Christian Leadership.
- **Programs** whereby the student can generate a knowledge of new educational paradigms and operative strategies to use as models of Christian education within an Urban Context.

Fig. 10. Seminar on Christian Leadership Within an Urban Context Course Information.

The content of the program had been determined. On the basis of objectives chosen and a theoretical base for the study of the problem, the client-student needed a model of ministry to motivate them. The advertisement of the program was a big time challenge. This was done through church mailings, group presentations, and sending e-mails from November 2003 through February 2004.

Monday, 8 December 2003

The brochure was enlarged into a big poster and was placed inside the lobby of Temple Bible College, along with registration packages and contact information. These items of advertisement information remained at Temple from 8 December 2003 through 27 February 2004.

This did generate and stimulate more interest on the campus of the college. The students saw the description of a new course. Upon periodic visits to the college, students gathered at the lobby would stop and look, but not many were registering for the seminar.

In retrospection, it appeared there was little interest in the research project. This uneasy nervousness was expressed to Dr. Harper. He said, "Don't worry." However, upon greater inquiry from the administrative offices, they also encourage the researcher not to worry. The problem was not that there was no interest in the research project. This was a credibility question. Many of the students did not know anything about the person who would conduct the research. In their research on leadership, Kourze and Posner explain, "That credible leadership is the most important ingredient in employee motivation."<sup>3</sup> It was important to become accessible. Leadership is a relationship.

In the meantime, to address this question of credibility the researcher made more planned visits to the college. He personally visited with students and engaged them in dialogue and discussion about the research project. Dr. Roy B. Zuck, in his book on *Spirit-Filled Teaching*, mentioned that a sense of who the students are, can help dispel student disinterest. He stated that: "A personal interest in and an understanding and appreciation of

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<sup>3</sup>James M. Kouzes and Barry Z. Posner, *The Leadership Challenge* (San Francisco, CA: Jossey-Bass Publishers, 2002), 187.

the student's problems and needs contribute to a close personal relationship between you and the student."<sup>4</sup>

Thereafter the word began to spread and more interest sprang forth. Students called and wanted to discuss the project. Some just wanted to dialogue about the urban crisis. The flyer was posted in the lobby of the college. See Appendix C.

Tuesday, 6 January – 15 January 2004

The holidays were over, still there was much to accomplish before the 6 March 2004 date. There was a sequence of meetings with professional associates, besides the instructional component of the ministry model needed to be redefined. The work on the syllabus was started. Nevertheless, the textbooks had to be ordered and reviewed before the first class meeting. All this was time consuming in light of the peer group meeting, the project revision, and keeping in contact with the professional associates.

It became clear that this seminar would demand a lot of time. The seminar would be approached from a theological frame of reference that was guided by leadership principles. As an instructional tool, Dr. Howard Thurman's book proved to be an excellent resource. The book provided an in-depth understanding of poverty. This was an important and influential book to raise conscious awareness about the marginalization of the poor and oppressed.

Another instructional tool was provided from Dr. Myles Munroe's book on leadership. It helped to get a better sense for how often many Christian Leaders are unaware of their potential to make a difference. Since both of these scholars are noted

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<sup>4</sup>Roy B. Zuck, *Spirit-Filled Teaching: The Power of the Holy Spirit in Your Ministry* (Nashville, TN: Word Publishing, Inc., 1998), 129.



Christian Leaders, what they had to say worked very well into the lesson plan for the seminar.

These books were very helpful as background information for this researcher. Neither of the two books were on the 2003 bibliography as research tools prior to this researcher using them in this ministry project. Yet after the introduction of this research project, these two books are currently recommendations on the reading list for this Doctoral Study Program. This is an indication of the influence of this Doctoral Project. The first sign of transformation was in the educational context of his doctoral study program at United Theological Seminary. These books were ordered and placed on reserve at Border's Books for the student who registered for the research seminar at Temple Bible College.

Thursday, 15 January 2004

During this time, he worked to revise the "Lesson Plan." This would become part of the syllabus for the class. This was important because the lesson plan provided directions and guidelines to teach this class. Primarily, it was an organization tool to stimulate cognitive and theological reflection on the problem. See Appendix D.

The lesson plan was used to continually check that everyone was headed in the right direction once the project was underway. It was a method to keep the enthusiasm focused on the project. The lesson plan provided focus, accountability, and directions for both the participants and the researcher. Therefore, it was the Researcher's job to promote an educational environment where learning not only yielded new insight, but also cultivate a sense of motivation and satisfaction. This was an opportunity to empower

and encourage others to reach their potential through the influence of this model of ministry.

This syllabus was mailed to Dr. Harper and the Board of Directors at Temple Bible College. Also, it was shared with the researcher's mentor and peer group in the doctoral program. On the first day of class, the bound copies were sold for three dollars per copy to the student who did not want an abbreviated three-page syllabus. Everyone wanted a bound copy to use for personal study.

Friday, 5 March 2004

The researcher rented a banquet room at the Vernon Manor Hotel in Cincinnati, Ohio to meet with the Professional Associates and the founders of Temple Bible College. This was an opportunity to show his appreciation and thanks for their involvement in the research project. See Appendix A.

This was an exceptional meeting. It was scheduled to recast the vision, review the progress on the project, and renew the collaborative partnerships. The design of the survey questionnaire was shared at this meeting. This was time for him to get counsel and gain consensus before moving forward to the Seminar class.

Saturday, 6 March 2004

The date for the first seminar class arrived. The researcher was excited. The class was full of energy and anxiety. The class was given an orientation and brief on the project goals and objectives. The syllabus was review and he engaged the class in questions about the purpose of the research project. Then the textbooks were passed out for those who still needed to purchase a book. Next, the pre-test was given.

Thereafter, he discussed some other organizational matters. Then the class agreed to always start with a song, a prayer, and a scripture reading. This process was followed for every session. A different student was responsible each time for this session. Actually, the class session was divided into three periods of 1) Inspirational Period, 2) Instructional Period, and 3) Informational period.

Another important detail was to begin the class with positive encouragement. The students were encouraged to express their opinions in an affirmative environment. During each session there was student participation, group activities, and peer discussion. The students took an active role in the class as part of a community of learners. Emphasis was placed on the integration of academic activities with time for discussion and dialogue.

Again, throughout the seminar class; the students were taught specific skills, such as being part of a leadership team discussion, principles of leadership, how to support a solution from the biblical text, collaborative skills of team work, self-expression, and critical analysis of theological issues. The Seminar encouraged the dynamic communication of ideas in a method to influence changes in attitude and personal opinion.

The concern was to encourage an environment where the student could connect with each other around issues of ministry service. This for the most part, was a non-judgmental environment where there was a freedom to express differences in customs, values, and beliefs with respect to a position or issue. This helped promote a more cohesive class. There was less feeling of being isolated from the group dynamic and positive stimulation of personal group engagement.

Saturday, 8 May 2004

Dr. Kim Richards was a great asset to this research project. The class was inspired by her presentation on “Tapping your Leadership Potential.” She brought clarity and validity to many of the issues the class was studying on leadership. The section she presented on Joshua 24:15 was so inspirational that many of the students yet talk about it whenever they see this researcher. There was a preciousness about Dr. Richard’s presentation which not only nourished creativity among the class, it also energized their urge to transform the crisis. She came very well prepared with a detailed lesson plan. She reinforced the teaching by this researcher on the need to develop a lesson plan. See Dr. Richard’s lesson plan in Appendix C.

Saturday, 29 May 2006

This was a day of celebration. Many in the class were moved to express their appreciation. It was often an emotional moment that caused the class to just stop and be still for a while. The commencement celebration was discussed and planned. Next, the post-test was given. After a break, the class was given the final examination for the course. Things got somewhat intense again. When all the final exam papers were turned in to the Researcher, there was a discussion on the Peer Group Papers that were done. After some more discussion on this topic, it was agreed to extend the time frame for the papers until Friday, 4 June 2004. The papers would be submitted during the afternoon celebration held at Pilgrim Baptist Church in Cincinnati, Ohio.

This time understandably was an emotional one for the Researcher. There were feelings of strong compassion, and he was not able to communicate his basic thoughts

smoothly and accurately. It was safe to express his feelings with warmth and compassion, but it was most important that it not be seen as mechanical. This was indeed a research project that transformed this researcher. There were friendships created which will forever be endeared and remembered for life. There is a copy of the celebration program included for your review. See Figure 11.

<p align="center"><b>Christian Leadership Within An Urban Context</b>  Friday, June 4, 2004, 4:00 p.m.</p> <p align="center"><i>Pilgrim Missionary Baptist Church</i>  <i>C.L. Connor Fellowship Hall - 525 Lincoln Avenue</i>  <i>Cincinnati, Ohio 45206</i></p>	
Opening Remarks .....	Rev. L. Eugene Vaughn, Doctoral Candidate, United Theological Seminary Adjunct Instructor, Temple Bible College
Praise and Celebration In Song.....	Rev. Sherwin Q. Ealy, Praise Leader
Opening Prayer .....	Rev. Larry Martin
Scriptural Reading.....	Rev. Herschel Willis
The Leadership Lesson.....	Rev. L. Eugene Vaughn What Mean These Stones - Joshua 4:5-6
The Responses.....	The Student Participants Respond
Group Hymn.....	Rev. Fermon Williams, Praise Leader
Presentation of Leadership Certificates .....	Dr. Calvin A. Harper, President, Temple Bible College
Prayer over the Student Leadership .....	Dr. William Chesley, Chairman, Temple Bible College
Dismissal and Blessing.....	Dr. Carl Adkins, Dean of Students,

Figure 11. Christian Leadership Within an Urban Context Program: Pilgrim Missionary Baptist Church.

Friday, 4 June 2004

On Friday afternoon, the Commencement Fellowship Service was held. The Peer Papers were turned in to the Researcher. This was an enjoyable and fun time. There was plenty of food and everybody appeared to be relaxed.

Subsequently, the 24<sup>th</sup> Baccalaureate for Temple Bible College and Seminary was attended that evening at 7:00 p.m. at Dr. Carl Adkin's Church. It was during this service that Dr. Harper again recognized each student who participated in the research project. To review the September 1, 2004 letter sent to Dr. Harper concerning student grades. (See Appendix B).

The rest of this Field Experience has been divided into a discussion of four components: 1) A Discussion of the Pre-Post Test Survey, 2) An observational methodology of the peer group, 3) An evaluation of the class participants, and 4) A methodological triangulation of the ministry model.

### **A Discussion of the Pre-Post Test Survey**

This survey questionnaire was designed to get some measurement of the conscious awareness about urban ministry. The researcher explored the current knowledge level of ten Christian leaders as to their leadership potential and awareness of the urban context of ministry. The pre-test was given on the first day of class (March 6, 2004) and thereafter the post-test was administered on the last day of class (May 29, 2004).

The survey consisted of 41 questions. The participants were instructed to mark the blank which indicated if they strongly agree, agree, disagree, strongly disagree, don't know, or no response, to a series of questions about attitude and opinion toward some leadership issues of urban ministry. A copy of the survey questionnaire is included below for your review. (See Figure 12.)

**SEMINAR ON CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT**

**Rev. L. Eugene Vaughn, D. Min. ©\***

**United Theological Seminary**

**Temple Bible College**

**Cincinnati, Ohio**

**March 6 – May 29, 2004**

**A Test for Leadership Potential: PRETEST**

<b>Leadership Potential</b>	<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>Don't Know</b>	<b>No Response</b>
1. I agree with the principle that I can learn to become a leader Within An Urban Context as a Christian Minister.	80%	10%	0%	0%	0%	10%
2. I think my style of ministry has equipped me to educate and train others in Christian Ministry to Transform the Urban Crisis.	60%	20%	0%	0%	10%	10%
3. I believe that Christian Leadership extends to social action in the Urban Context.	70%	20%	0%	0%	0%	10%
4. I think I have a satisfactory concept of the Christian Leadership role within an Urban Context.	30%	50%	0%	0%	10%	10%
5. I understand that the Church must develop more leaders who are willing to provide special ministry to transform the Urban Crisis.	60%	30%	0%	0%	0%	10%
6. Transformational leadership requires continuous preparation and training to understand the social and spiritual needs within the Urban Community.	80%	10%	0%	0%	0%	10%
7. Effective Christian Education within the Church requires a Biblical Lesson Plan.	80%	10%	0%	0%	0%	10%
8. I possess a deep guiding purpose with reference to having a ministry that is meaningful and significant to addressing the life needs of the urban community.	50%	40%	0%	0%	0%	10%
9. I have a clear vision about Jesus' mandate for the poor and oppressed.	50%	30%	10%	0%	0%	10%
10. I have a heart to inspire others through Christian Education to become independent from the bondage of other people's opinions and pre-judgments.	70%	20%	0%	0%	0%	10%
11. I desire to tap the unlimited potential within me to creatively develop myself as a leader with influence.	80%	10%	0%	0%	0%	10%

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**Fig. 12. A Test for Leadership Potential Pre-Test.**

<i>Leadership Potential</i>	<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>Don't Know</b>	<b>No Response</b>
12. I love to serve others and help them improve their lives and to maximize their potential.	80%	10%	0%	0%	0%	10%
13. I cultivate and reserve regular time for solitude, prayer and meditation with the Lord Jesus Christ.	30%	50%	0%	10%	0%	10%
14. I am teachable because I operate on the principle that all I have learned is not all there is to know.	80%	10%	0%	0%	0%	10%
15. I am constantly refining my ministry skills through an ongoing program of study understanding that competence is mandatory for Church Leadership.	30%	60%	0%	0%	0%	10%
16. I am tolerant and patient with those who fail because I understand that potential is more valuable than behavior.	30%	50%	0%	0%	10%	10%
17. I am careful to maintain the highest standards of honesty and integrity as a model and mentor of leaders.	30%	60%	0%	0%	0%	10%
18. I communicate my vision for transformation of the Urban Context with my church and community leadership.	40%	30%	0%	10%	0%	20%
19. I am an avid reader who has cultivated the habit of sharpening my knowledge base through books, journals, spiritual magazines, and the Bible.	20%	40%	20%	0%	10%	10%
20. I am deeply sensitive to the need to maximize time in the selection of ministry priorities.	50%	30%	0%	0%	10%	10%
21. I radiate positive energy with an optimistic attitude and an enthusiastic spirit toward life and ministry.	30%	60%	0%	0%	0%	10%
22. I believe in the worth and value of others who are less fortunate and live in poverty.	60%	30%	0%	0%	0%	10%
23. I maintain a balanced, moderated, regular program of exercise and diet in order to keep myself in the best possible condition.	20%	40%	20%	0%	0%	20%
24. I avoid procrastination and embrace active responsibility cheerfully.	10%	50%	30%	0%	0%	10%
25. I initiate new innovations and ventures, while at the same time, I welcome new ideas without fear of challenging convention and tradition.	30%	40%	20%	0%	0%	10%
26. I am decisive as a decision maker. I am most often fully aware of and accept the consequences of my decisions.	30%	30%	30%	0%	0%	10%

Fig. 12. (Cont.) A Test for Leadership Potential Pre-Test.



<i>Leadership Potential</i>	<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>Don't Know</b>	<b>No Response</b>
27. I am result-oriented and care more for the accomplishment of the task than who gets the credit.	40%	40%	0%	0%	10%	10%
28. I am committed to excellence and take pride in every task.	30%	60%	0%	0%	0%	10%
29. I learn from my mistakes and failures rather than allowing them to discourage, defeat or immobilize me.	30%	50%	10%	0%	0%	10%
30. I measure my performance and success only against my potential as a leader and my purpose in ministry without comparing my achievements or myself with other leaders.	40%	40%	0%	10%	0%	10%
31. I desire to discern and discover what people want and I am motivated to help them achieve it.	20%	60%	0%	0%	10%	10%
32. I involve other church and community leaders in setting collaborative goals for change.	30%	35%	15%	0%	10%	10%
33. I find, as a leader, that often my weak points outweigh my strong points.	20%	20%	30%	0%	0%	30%
34. I agree that clear objectives are essential to effectively teach Christians to assume positions of leadership in the Church and/or community.	60%	30%	0%	0%	0%	10%
35. I believe this seminar will enhance my skills to influence my Church and community as a Christian Leader.	70%	20%	0%	0%	0%	10%
36. I am motivated to increase my level of leadership skills by a deep passion to tap the vast hidden potential that is buried within me.	70%	20%	0%	0%	0%	10%
37. A leader must become a servant of others.	80%	10%	0%	0%	0%	10%
38. Leaders are born, not trained.	10%	0%	50%	0%	30%	10%
39. A leader does not "drive" people, but must "lead" them.	60%	25%	5%	0%	0%	10%
40. A leader cannot lead someone beyond the destiny that he/she is willing to travel.	60%	5%	15%	0%	10%	10%
41. Jesus is an excellent role model for leaders who desire to influence change in the Urban Community.	90%	0%	0%	0%	0%	10%

Fig. 12. (Cont.) A Test for Leadership Potential Pre-Test.

The responses were tabulated and the percentages calculated for each question that was answered. The goal was not to get statistical information for data collection. The researcher was searching for a particular categorical impression that suggested a level of

conscious awareness about ministry skills, potential, and abilities to practice urban ministry. There was a working assumption that: what people say and how they expressed feelings on some issues would provide greater insight into their conscious awareness about ministry.

This was a method to measure where the participant stood when they began this research project and how they felt at the conclusion of the project. The focus of the project was leadership development. The results would be transformative if the project influenced the participants to have a change of attitude about how they saw the practice of urban ministry. The belief of this research was that education and instructions would influence these ten participants as to how they saw themselves as leaders with the skill to impact the urban crisis.

Previously, it was pointed out, an effective urban ministry must be able to create leaders. These leaders through categories of action would either shape or transform the way the current problem under consideration is viewed. This is modeled from the kind of conscious awareness that was displayed by both Martin and Malcolm in their styles of leadership. The central idea is that it is crucial for Christian leadership within an urban context to be pro-active.

The researcher believed it is the challenge before the Church to present essential information in an inspirational method that will awaken the leadership to experiences of urban ministry as practice methods are transformed into praxis. Myles Munroe is an advocate of such method of inspiration. He argues that inspiration is the key to true leadership. He takes the position that, “to activate, stimulate, energize, illuminate,

motivate . . . it is the capacity to cause others to internalize a quality decision, to discover themselves, their purpose and ability to maximize their potential.”<sup>5</sup>

This was an instrument to measure the potential and conscious awareness of ten participants. The goal was to observe if their attitude changed about the practice of urban ministry. This would provide an indication of their potential skill for leadership in an urban ministry. However, true leadership must be a time-tested measurement to be more effective and efficient. This study would measure levels of conscious awareness.

The results of the Pre-Post test are essentially recorded on the following pages. There were ten participants in the seminar class. Nevertheless, only nine of them submitted answers for both questionnaires.

#### Category Identification

The following is a breakdown of the categories. There were seven categories gleamed from the 41 questions on this survey questionnaire. For the information that identified the particular number of questions addressing each category, please see the chart noted below as Figure 13.

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<sup>5</sup>Munroe, *Becoming a Leader*, 67.

<b>Chart for Category Identification</b>	
1)	A Conscious Awareness of Jesus' Practice of Urban Ministry [9, 41].
2)	A Conscious Awareness of Ministry Leadership Potential [10, 11, 12, 17, 20, 23, 27, 28, 29, 30, 33, 38, 39 40].
3)	A Conscious Awareness of the Roles of the Church to Transform the Urban Crisis [5, 18, 32].
4)	A Conscious Awareness for Professional Preparation and Training to Enhance Ministry Practice [2, 6, 14, 15, 19, 21, 25, 36].
5)	An Attitude Toward the Need for a Biblical Lesson Plan [7, 34].
6)	An Attitude about Active Participation in Urban Ministry [1, 3, 4, 8, 24, 31, 35, 37].
7)	An Attitude Toward Those Who Are in Poverty and Poor [16, 22].

Fig. 13. Chart for Category Identification.

The first category attempted to get some measurement of the participants' awareness of Jesus' ministry. How did they see Jesus leadership? Was it a ministry they tried to model? It was this type of inquiry the researcher was seeking to get some understanding.

#### A Conscious Awareness of Jesus' Practice of Urban Ministry

9. *I have a clear vision about Jesus' mandate for the poor and oppressed.*

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>Don't Know</b>	<b>No Response</b>
<b>Pretest</b>	50%	30%	10%	0%	0%	10%
<b>Posttest</b>	70%	10%	0%	0%	0%	20%

The survey data indicated an increase in awareness after the pre-test. It appears to be clear that the participants had a more informed understanding of how Jesus' ministry addressed the urban problem of poverty and oppression after their involvement in the research seminar class. When the participants were originally tested, one-half or 50

percent strongly agreed with the statement. However, upon giving them the same question on the post-test, almost three-fourths, or 70 percent strongly agreed. This seems to support the correlation between education and awareness in the affirmative.

Ultimately, education and instructions are extremely important when you want to change either opinions or the attitude of people. The pre-test also indicated that one disagreed, whereas the post-test, none disagreed. This was clearly an increase in awareness.

On the other hand, question number 41 shows a different level of conscious awareness about Jesus as a role model.

*41. Jesus is an excellent role model for leaders who desire to influence change in the Urban Community.*

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>Don't Know</b>	<b>No Response</b>
<b>Pretest</b>	90%	0%	0%	0%	0%	10%
<b>Posttest</b>	80%	0%	0%	0%	0%	20%

In this question, 90 percent or nine of the participants strongly agree based on the pre-test, while 80 percent or eight of the participants felt the same on the post-test. It is ironic that there was a ten percent change. The certainty of whether Jesus' ministry was a role model changed after taking the post-test. It seems that two of the participants had no opinion. It appeared to be capricious, fickle and inconsistent with their statement of having a clear vision about Jesus' mandate for the poor. This may point to how often those in leadership positions in ministry fail to make a connection that Jesus' ministry is actually a "Christian Model" for their ministry practice with an urban context.

The second category examined Leadership Potential.

### A Conscious Awareness of Leadership Potential

This is an essential area of concern, because to simply hold a position of importance does not automatically translate or constitute leadership. One of the central concerns of this research project has been with many who are in positions of importance throughout Christendom who negate their role as Christian leaders. Many are in positions, but few are . . . prepared to lead; even more surprisingly, still fewer are willing to pay the price it costs to be an authentic leader in urban ministry.

Still yet, this is not to undervalue the tremendous amount of zeal many Christian leaders bring to positions in the Church. However, few have the experience and/or understanding necessary to become involved in the dynamics of urban ministry. There were 15 questions that related to this category. Each question, nevertheless, will not be responded to in a detailed commentary. The first question in this category reflects upon the heart of urban ministry.

10. *I have a heart to inspire others through Christian Education to become independent from the bondage of other people's opinions and pre-judgments.*

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>Don't Know</b>	<b>No Response</b>
<b>Pretest</b>	70%	20%	0%	0%	0%	10%
<b>Posttest</b>	70%	10%	0%	0%	0%	20%

The response of the participants did not change much from the pre-test to the post-test. Seven or 70 percent strongly agreed on both tests. On the pre-test, two agreed, whereas only one agreed on the post-test to have a heart to inspire others to become independent of people's opinions. The conscious awareness on this question did not show much variation in the opinion of the participants. There was considerable agreement.

The data on this question seems to point to seven, a majority of the participants, who answered consistently and decisively. This is absolutely the type of leadership Dr. King so passionately and poignantly called genuine leadership. A genuine leader is someone who does not search for consensus, but someone who is a molder of consensus. Inevitably, it is the pre-judgments and opinions of others that restrict and limit the inspirational heart of genuine leadership. A leader must be decisive.

Another important question in this category that offers some meaningful insight on the position of leadership is:

11. *I desire to tap the unlimited potential within me to creatively develop myself as a leader with influence.*

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>Don't Know</b>	<b>No Response</b>
<b>Pretest</b>	80%	10%	0%	0%	0%	10%
<b>Posttest</b>	60%	20%	0%	0%	0%	20%

The survey indicated 80 percent on the pre-test affirmed or strongly agreed, but only a little over half or six, felt the same on the post-test. It was interesting that on the post-test there was a change in attitude from eight or 80 percent to 60 percent or six who strongly agreed on this question. Was this confirmation that the research seminar influenced this change of attitude? The data seems to suggest the seminar did have a degree of influence.

The results are extremely telling with respect to the response on the survey question. Was this actually an indication of a raised level of conscious awareness? Even if only slightly raised, the data appears to point toward an increase. Two of the ten participants clearly had a raised conscious awareness of their leadership potential. It

should not be surprising to recognize that changes in opinions and attitude often follow instructions.

In this same category was another question for our consideration:

12. *I love to serve others and help them improve their lives and to maximize their potential.*

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>Don't Know</b>	<b>No Response</b>
<b>Pretest</b>	80%	10%	0%	0%	0%	10%
<b>Posttest</b>	80%	0%	0%	0%	0%	20%

Why should we consider this question? It was actually a very reasonable indication of leadership potential. The password in ministry is service. Jesus listened for it among the twelve disciples he mentored and trained. Ministry is simply an expression to be willing to serve. Service is a measurement of genuine and sincere leadership.

Here again, the response was very favorable. There were eight of the ten or 80 percent who answered this question on both the pre- and post-test with strongly agreed. There seems to be a positive attitude and a sincere desire to develop a ministry practice that has service as a focus. This was an excellent indication of leadership potential.

There was another most insightful question in this category. The question asserted:

26. *I am result-oriented and care more for the accomplishment of the task than who gets the credit.*

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>Don't Know</b>	<b>No Response</b>
<b>Pretest</b>	40%	40%	0%	0%	10%	10%
<b>Posttest</b>	60%	20%	0%	0%	0%	20%

It was commendable that the participants seemed to respond to this question with a high degree of honesty. On the pre-test, only four of the 40 percent strongly agreed. Therefore, eight of the ten participants affirmed they favored getting the task done instead of being concerned with who got the credit.



The responses to this question were encouraging and inspirational. The change of attitude was indicated by the on the post-test was positive. On the other hand, the post-test percentage went down from four or 40 percent to sixty percent or six who had a change of opinion. This seemed to indicate a greater awareness about getting the task done than who gets the credit. This points to an awareness of self-discovery that is very important as a factor of leadership development.

The information on this question appeared to support a significant increase in conscious awareness after being involved in the research seminar. The question of “who gets the credit” is one of the major problems that so often cripples and creates a pejorative environment among Christian Leadership. It is like a “Sword of Damocles” which cuts off the sense of teamwork and partnership in ministry. This very attitude inhibits more leaders in ministry from having a greater impact to transform the urban crisis. The root cause of this problem is often the attitude of “Who will get the credit?” The answer to this question seemed to indicate a greater sense of self-discovery among the participants after taking the seminar.

Another question in this same category proved to be quite informative too. The statement was:

29. *I learn from my mistakes and failures rather than allowing them to discourage, defeat or immobilize me.*

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>Don't Know</b>	<b>No Response</b>
<b>Pretest</b>	30%	50%	10%	0%	0%	10%
<b>Posttest</b>	50%	25%	5%	0%	0%	20%

Apparently, this research seminar influenced the attitude of these participants in terms of how they viewed mistakes and failures. The data indicated that only three or 30

percent strongly agreed on the pre-test and 50 percent or five agreed that they learned from their mistakes and failures on the post-test.

This same question on the post-test provided a significant change in attitude. On the post-test, the percentage data is almost turned upside down. Whereas only 30 percent felt strongly about this question on the pre-test, on the post-test half of the participants or 50 percent felt strongly about the question. Furthermore, where 50 percent or five agree with the question on the pre-test, on the post-test, only three or 30 percent agreed.

This is an amazing paradigm shift. It is most informative because we live in an environment of ambiguity and change. However, most of us learn to be competent because we become confident from the insight acquired from our failures and mistakes. Therefore, new skills are learned from failures. Competent leadership is displayed when the leaders have the confidence to risk failure or make mistakes. So many Christian leaders spend the majority of time working to become competent, but never willing to try something new because of the fear of failure. This was part of the group's transformational awareness. The group had reevaluated their attitude.

It is important to realize how people deal with failures and mistakes, primarily because one's attitude toward failure determines the source of one's future success in ministry. And, yet, the uncertainty of not knowing just what or how to do something is often a challenge in most situations. More than likely, our fear throws off our equilibrium and produced setbacks and imbalances in our confidence to practice urban ministry. The data on this question showed almost a complete reversal of conscious awareness after completing the research seminar.

The next question in this category is a challenging statement of self-discovery and self-evaluation.

33. *I find, as a leader, that often my weak points outweigh my strong points.*

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>Don't Know</b>	<b>No Response</b>
<b>Pretest</b>	20%	20%	30%	0%	0%	30%
<b>Posttest</b>	20%	10%	50%	0%	0%	20%

The interesting point about this question on the survey was the shift from 30 percent on the pre-test who disagree to the 50 percent on the post-test who disagreed on the same question. Something influenced this change in attitude. The post-test reflected a significant shift in attitude. This too was a major paradigm shift on this question. The affirmation on this question went from three participants on the pre-test to five participants on the post-test. The data seems to indicate this is an area to reflect upon more seriously.

It actually appeared that more of the participants admitted being less prepared for leadership in urban ministry after taking the research seminar. Notably, this can be seen as good because the Bible says, God uses those who are seen by others as “weak to confound the strong.” We all are called to do God’s work out of our weakness. God very often uses those who the traditional leadership has rejected as weak.

There is something to be said about the importance of a seminar method that encouraged the participants to make class presentations on various theological topics. Kouzes and Posner observed that the best method to improve a weakness or to enhance a strength is to require a presentation.<sup>6</sup> It was typically a class requirement for each participant to present verbally a report that was evaluated by their peers. Could this shift in self-opinion be an indication of the research project’s influence on the participants?

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<sup>6</sup>Kouzes and Posner, 308-309.

This data seems to indicate taking the seminar had an effect on their conscious awareness.

Finally, the last question in this category emphasizes the concern about leadership awareness.

40. *A leader cannot lead someone beyond the destiny that he/she is willing to travel.*

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>Don't Know</b>	<b>No Response</b>
<b>Pretest</b>	60%	5%	15%	0%	10%	10%
<b>Posttest</b>	60%	10%	0%	10%	0%	20%

The data seems to suggest that over half or 60 percent of the participants on both the pre-test and post-test strongly agreed with this statement. Most were consciously aware about the need for a deeper level of experience to lead others. These are the kind of pro-active challenges that extend a leader's sense of mission. The answers appeared to indicate that most had a good understanding of what it meant to "lead by example."

The third category that this survey examined was "The Role of the Church." What did these Christian Leaders understand about the role of the Church in the transformation of the urban crisis? There were three questions in this category about:

#### The Conscious Awareness of The Role of the Church To Transform the Urban Crisis

Hence the first question in this category sought to ascertain information from this inquiry:

5. *I understand that the Church must develop more leaders who are willing to provide special ministry to transform the Urban Crisis.*

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>Don't Know</b>	<b>No Response</b>
<b>Pretest</b>	60%	30%	0%	0%	0%	10%
<b>Posttest</b>	70%	10%	0%	0%	0%	20%

The survey yielded the following results, the ten participants who answered this question, 70 percent of them strongly agreed on the post-test compared to 60 percent on the pre-test. Seven out of the ten felt strongly that the Church must play a major role in training and developing more Christian Leaders. The data suggested that after taking the research seminar, the percentage who strongly agreed on this question increased ten percent in their conscious awareness in this area. .

In this instance, 60 percent strongly agreed on the pre-test and 70 percent on the post-test felt a need for special ministry in urban ministry. The greatest area of change in attitude showed up between the differences in those who agreed. On the pre-test, 30 percent agreed, but on the post-test, ten percent felt the same. There appeared to be some ambiguity on the question when the post-test is compared with the pre-test. Is this a validation of how other Christian Leaders really feel today about the role of the Church? The results seem to indicate that 70 percent thought the Church must answer the bell and provide greater leadership training.

Another question in this category addressed if the participants communicated their vision for urban transformation.

*17. I communicate my vision for transformation of the Urban Context with my church and community leadership.*

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>Don't Know</b>	<b>No Response</b>
<b>Pretest</b>	40%	30%	0%	10%	0%	20%
<b>Posttest</b>	50%	20%	10%	0%	0%	20%

On the pre-test, four or 40 percent strongly agreed, compared to three or 30 percent on the same test who responded that they agreed. Two made no response.

However, post-tests indicated that on the post-test 50 percent or five felt strongly and only 20 percent agreed.

The communication of a vision is important to the transformation process. The effectiveness of one's ministry will usually never rise above a leader's ability to influence others to take part in their vision. This seminar thought that your vision must be identified, prioritized, and then organized before it can be realized. It is the opinion of this researcher that when we lose sight of our vision then we lose the power to lead others.

The position of Dr. John C. Maxwell explains the communication of our vision. It is very important to understand, he explained, "All great leader possess two things; one they know where they are going, and two, they are able to persuade others to follow."<sup>7</sup>

The answer to this question was an important indication that 50 percent strongly agreed that vision must be communicated to transform the urban context.

The last question in this category examined the response for involvement with other churches and community leaders.

32. *I involve other church and community leaders in setting collaborative goals for change.*

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>Don't Know</b>	<b>No Response</b>
<b>Pretest</b>	30%	35%	15%	0%	10%	10%
<b>Posttest</b>	30%	35%	5%	10%	0%	20%

This statement sought to discover if the participants really did get involved with other churches and community leaders in a plan to set collaborative goals for change. The survey yielded that of the ten responses only three or 30 percent on both the pre- and post-test strongly agreed with this statement. Could these results indicate why the effort

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<sup>7</sup>Maxwell, *Developing the Leader Within You*, 141.

of so many ministers failed to have a major influence in their community? There appears to be a fundamental relationship between collaborative goals and community change indicated.

The results on this survey question indicated that only three or 30 percent of the ten participants seemed to understand the significance of collaborative leadership. The responses also suggested that this seminar did not have a significant influence on conscious awareness in this area of concern.

Next, we move to explore the statements in category four of this survey questionnaire. There were eight questions in this category. Again, all of the items in this category will not be given an equal amount of commentary. The category was entitled:

#### A Conscious Awareness for Professional Preparation and Training to Enhance Ministry Practice

This category would ultimately engage these ten participants to examine the need for professional preparation and training.

2. *I think my style of ministry has equipped me to educate and train others in Christian Ministry to Transform the Urban Crisis.*

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>Don't Know</b>	<b>No Response</b>
<b>Pretest</b>	60%	20%	0%	0%	10%	10%
<b>Posttest</b>	30%	50%	0%	0%	0%	20%

It was very interesting to review the data on this statement. Six of the participants who took the pre-test felt strongly on this question. However, there was a 30 percent change on the post-test. Three or 30 percent felt strongly on this question after taking the seminar. More than 50 percent on the post-test agreed compared to only 20 percent on the

pre-test that their style of ministry had equipped them to train other Christians in ministry.

The results on this survey question appeared to clearly indicate a raised level of conscious awareness. The research project seemed to have increased their understanding about the importance of being equipped to teach and train others. What does this change in attitude indicated for ministry preparation? It suggests there are many Christian Leaders who assume that being equipped with some educational degree, some how, validates them to teach and train others. This is an erroneous position in many churches. Even those with teaching degrees, it does not mean one can teach Church Sunday School.

There is other research that points out that because a person was successful in education or in a business endeavor, it does not obviously prove the same skills and attributes are appropriate to lead or train other Christians in the Church. There was data on the pre-test which showed that sixty percent strongly felt they were equipped, but on the post-test three or thirty percent felt they were equipped to train others. There seems to be a change of awareness.

There is another question in this category that also considers preparation and training. The statement was:

6. *Transformational leadership requires continuous preparation and training to understand the social and spiritual needs within the Urban Community.*

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>Don't Know</b>	<b>No Response</b>
<b>Pretest</b>	80%	10%	0%	0%	0%	10%
<b>Posttest</b>	70%	10%	0%	0%	0%	20%



The responses to this question showed that eight strongly agreed on the pre-test, one agreed, and one made no response. There was little change on the post-test. Whereby 70 percent or seven strongly agree with this question on the post-test.

In the meantime, the other statement under category four yielded the following results on the survey questionnaire.

14. *I am teachable because I operate on the principle that all I have learned is not all there is to know.*

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>Don't Know</b>	<b>No Response</b>
<b>Pretest</b>	80%	10%	0%	0%	0%	10%
<b>Posttest</b>	80%	0%	0%	0%	0%	20%

15. *I am constantly refining my ministry skills through an ongoing program of study understanding that competence is mandatory for Church Leadership.*

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>Don't Know</b>	<b>No Response</b>
<b>Pretest</b>	30%	60%	0%	0%	0%	10%
<b>Posttest</b>	50%	30%	0%	0%	0%	20%

19. *I am an avid reader who has cultivated the habit of sharpening my knowledge base through books, journals, spiritual magazines, and the Bible.*

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>Don't Know</b>	<b>No Response</b>
<b>Pretest</b>	20%	40%	20%	0%	10%	10%
<b>Posttest</b>	50%	30%	0%	0%	0%	20%

21. *I radiate positive energy with an optimistic attitude and an enthusiastic spirit toward life and ministry.*

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>Don't Know</b>	<b>No Response</b>
<b>Pretest</b>	30%	60%	0%	0%	0%	10%
<b>Posttest</b>	40%	40%	0%	0%	0%	20%

25. *I initiate new innovations and ventures, while at the same time; I welcome new ideas without fear of challenging convention and tradition.*

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>Don't Know</b>	<b>No Response</b>
<b>Pretest</b>	30%	40%	20%	0%	0%	10%
<b>Posttest</b>	50%	30%	0%	0%	0%	20%

36. *I am motivated to increase my level of leadership skills by a deep passion to tap the vast hidden potential that is buried within me.*

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>Don't Know</b>	<b>No Response</b>
<b>Pretest</b>	70%	20%	0%	0%	0%	10%
<b>Posttest</b>	80%	0%	0%	0%	0%	20%

This brings us to category five. In this category, the focus was on getting some measurement of the significance of the biblical text to transform issues encountered during urban ministry. The statement in this category addressed,

#### **An Attitude Toward the Need for a Biblical Lesson Plan**

There were only two questions in this category to consider:

7. *Effective Christian Education within the Church requires a Biblical Lesson Plan.*

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>Don't Know</b>	<b>No Response</b>
<b>Pretest</b>	80%	10%	0%	0%	0%	10%
<b>Posttest</b>	80%	0%	0%	0%	0%	20%

The survey indicated that most gave the obvious response. There were eight or 80 percent who strongly agreed on both the pre- and post-test. On the post-test two provided no response. In light of the researcher's observation during class interaction and participation, it did not appear that 80 percent of the class had an awareness of how significant a biblical lesson plan was to guide ministry class. Yet, for some curious reason, most of the participants made this connection as being consciously aware of the need for a biblical lesson plan.

In the class, this degree of awareness was not so discernible to this researcher. In the class environment, it seemed unlikely that the majority of the participants had this level of awareness. Despite the amount of work that was involved in an attempt to outline

the component parts of this research project, a lesson plan was a necessary tool. This was true even though it had to be adjusted and revised at times. It was a type of architectural blueprint to guide the classroom activities and the course of study.

The second question in this category was centered around clear objectives for leadership positions in the church.

*34. I agree that clear objectives are essential to effectively teach Christians to assume positions of leadership in the Church and/or community.*

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>Don't Know</b>	<b>No Response</b>
<b>Pretest</b>	60%	30%	0%	0%	0%	10%
<b>Posttest</b>	70%	10%	0%	0%	0%	20%

The level of conscious awareness appears to improve some on this question after taking the research seminar. On the pre-test, there were six or 60 percent of the class who agreed strongly. On the other hand, the post-test indicated 70 percent agreed strongly. The most significant change occurred among those who just agreed. On the pre-test 30 percent agreed and on the post-test ten percent agreed. Two gave no response on the post-test compared to only one no response on the pre-test.

In category six, the survey looked at attitudes about active participation in urban ministry. There were eight questions in this category. The category statement was focused on:

#### **An Attitude about Active Participation in Urban Ministry**

In a review of the questions the survey indicated the results below:

3. *I believe that Christian Leadership extends to social action in the Urban Context.*

	Strongly Agree	Agree	Disagree	Strongly Disagree	Don't Know	No Response
Pretest	70%	20%	0%	0%	0%	10%
Posttest	60%	20%	0%	0%	0%	20%

1. *I agree with the principle that I can learn to become a leader Within An Urban Context as a Christian Minister.*

	Strongly Agree	Agree	Disagree	Strongly Disagree	Don't Know	No Response
Pretest	80%	10%	0%	0%	0%	10%
Posttest	60%	20%	0%	0%	0%	20%

4. *I think I have a satisfactory concept of the Christian Leadership role within an Urban Context.*

	Strongly Agree	Agree	Disagree	Strongly Disagree	Don't Know	No Response
Pretest	30%	50%	0%	0%	10%	10%
Posttest	40%	40%	0%	0%	0%	20%

8. *I possess a deep guiding purpose with reference to having a ministry that is meaningful and significant to addressing the life needs of the urban community.*

	Strongly Agree	Agree	Disagree	Strongly Disagree	Don't Know	No Response
Pretest	50%	40%	0%	0%	0%	10%
Posttest	70%	10%	0%	0%	0%	20%

24. *I avoid procrastination and embrace active responsibility cheerfully.*

	Strongly Agree	Agree	Disagree	Strongly Disagree	Don't Know	No Response
Pretest	10%	50%	30%	0%	0%	10%
Posttest	20%	40%	10%	0%	10%	20%

26. *I am decisive as a decision maker. I am most often fully aware of and accept the consequences of my decisions.*

	Strongly Agree	Agree	Disagree	Strongly Disagree	Don't Know	No Response
Pretest	30%	30%	30%	0%	0%	10%
Posttest	35%	40%	5%	0%	0%	20%

31. *I desire to discern and discover what people want and I am motivated to help them achieve it.*

	Strongly Agree	Agree	Disagree	Strongly Disagree	Don't Know	No Response
Pretest	20%	60%	0%	0%	10%	10%
Posttest	60%	15%	5%	0%	0%	20%

The answers on question 31 are very interesting. On the pre-test, only two or 20 percent of the participants felt strongly and 60 percent or six agreed. On the post-test, the change of attitude was very noticeable. Six or 60 percent now strongly agree, and only 15 percent agreed. The data does not indicate a nebulous or unclear change in attitude. There seems to be a conclusive change in discernment upon the completion of the research seminar.

35. *I believe this seminar will enhance my skills to influence my Church and community as a Christian Leader.*

	Strongly Agree	Agree	Disagree	Strongly Disagree	Don't Know	No Response
<b>Pretest</b>	70%	20%	0%	0%	0%	10%
<b>Posttest</b>	70%	10%	0%	0%	0%	20%

37. *A leader must become a servant of others.*

	Strongly Agree	Agree	Disagree	Strongly Disagree	Don't Know	No Response
<b>Pretest</b>	80%	10%	0%	0%	0%	10%
<b>Posttest</b>	80%	0%	0%	0%	0%	20%

The final breakdown of the categories was number seven. This category tested the participant's attitude toward poverty and the poor. The statement was based upon,

#### An Attitude Toward Those Who Live in Poverty and Were Poor

16. *I am tolerant and patient with those who fail because I understand that potential is more valuable than behavior.*

	Strongly Agree	Agree	Disagree	Strongly Disagree	Don't Know	No Response
<b>Pretest</b>	30%	50%	0%	0%	10%	10%
<b>Posttest</b>	50%	30%	0%	0%	0%	20%

This question seemed most appropriate because so much negative stigma is associated with people who are in poverty. Poverty is not always characteristic of failure.

When this researcher had to survive on Skid Row, he was amazed at how much potential there was and the skill level of the people he encountered.

One of the essential levels of conscious awareness that must be understood is, a reservoir of human resources exists among those who are poor and in poverty. Therefore, to be effective in urban ministry, one must recognize the need to be tolerant and patient with those who live in poverty. This attitude moves beyond the dimension of racial identification. It is a skill to recognize human potential.

The survey indicated a greater awareness of this issue on the post-test. There were half or only 50 percent who strongly agreed on the post-test whereas on the pre-test only three or 30 percent strongly agreed. On the pre-test one responded don't know. The data was reversed as to the number who agreed and strongly agreed on the pre- and post-test.

The last statement in category seven was about the worth and value of those who lived in poverty. The question was stated as,

*22. I believe in the worth and value of others who are less fortunate and live in poverty.*

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>Don't Know</b>	<b>No Response</b>
<b>Pretest</b>	60%	30%	0%	0%	0%	10%
<b>Posttest</b>	0%	0%	80%	0%	0%	20%

The researcher found this to be an important question to respond to in light of Christian leadership's involvement in the work of poverty. It is his position that, as ministers of Jesus' Gospel, we must be careful not to fall into some intellectual self-satisfaction. This means into a kind of erudite attitude to advance "new visions" of the role of Christian Leadership. Jesus' model of ministry mandates his followers to value, love, those who are less fortunate. The standard throughout generations nevertheless has not changed. It is based still on Jesus' model. Is there a greater need among Christian

leaders than to have sufficient grace to respect and value the less fortunate who live in poverty? This was the impetus for this question.

The survey yielded some very unusual paradigms. There was a wide dimension of beliefs and attitudes on the post-test compared to the pre-test. On the pre-test, 60 percent of the participants strongly agreed, but on the post-test, none strongly agreed. When compared to those who disagree on the pre-test, none disagreed, but eight or 80 percent disagreed on the post-test about this same issue. There was a sense from reviewing this question that some who practice urban ministry are largely out of touch with the very people whom they claim to serve.

During the research project, another method used to get a better understanding of the participant's attitude was through actual observation. The next method we will review was an interactive function based on peer observation.

### **An Observational Methodology of the Peer Group**

One of the primary tools of leadership is observation. Much can be learned from watching how others in leadership engage each other as they work together in a team format. Teamwork is a significant collaborative skill. This researcher realized that the practical value of this paradigm as a functional skill not only had to be taught, but it also had to be caught.

The framework of this research project provided an excellent context for the crucial and critical examination of peer interaction. Most problems in the church are resolved or solved from the context of teamwork. Therefore, built into the framework of this model of ministry was a methodology for the observation of these ten participants.

The methodology was built into the lesson plan (See Appendix D.) A part of the grade for the seminar was based on how well this group functioned during the assignment of a team project.

This assignment allowed this researcher to get a better picture of the participant's true leadership in "Action" to solve a problem in a collaborative manner. Little did the participants realize the dynamic for conflict resolution. This would prove to be an internal process of self-discovery and transparency. They had read about this leadership paradigm in the book and the class had engaged in dialogue about this principle. Now, the assignment was to "act it out" in the real life situation of teamwork.

In his book on Research Design, John W. Creswell reminds those who do qualitative research that it is *fundamentally interpretive*. This includes developing a description of an event or person. The point of this discussion is to indicate that observation is a qualitative research tool used to collect data and gather information on a project done in the context of fieldwork. Creswell suggests "Researchers often engage in multiple observations during the course of a qualitative study. The information can be collected from descriptive notes, reflective notes, or written accounts of particular events or activities."<sup>8</sup> Furthermore, he states,

This includes developing a description of an individual or setting, analyzing data for themes or categories . . . and finally making an interpretation or drawing conclusions about its meaning personally and theoretically . . . Stating the lessons learned, and offering further questions to be asked."<sup>9</sup>

Leadership, however, required the prophetic insight to become a "learner-leader" and the spiritual guts to examine the infrastructure of one's belief system in a search for

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<sup>8</sup>Creswell, 185-189.

<sup>9</sup>Ibid., 182.



creative ideas to influence others to follow. Hence, the assignment was broken down into two parts, and the group of ten was divided into equal groups of five members each. The groups would be responsible for leadership and teamwork.

Therefore, because teamwork is a skill you can learn, it was taught in the same way that other skills such as playing football or piano would be taught—through active participation. The requirements for this assignment are explained below in Figures 14-18.

<p style="text-align: center;"><b>PEER GROUP ASSIGNMENT</b>  <b>CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT</b>  <b>TEMPLE BIBLE COLLEGE</b>  <b>SATURDAY, 2 MAY 2004</b>  <b>L. EUGENE VAUGHN, ADJUNCT INSTRUCTOR</b></p> <p><b>PURPOSE</b></p> <p>THE PURPOSE OF THIS ASSIGNMENT IS TO ENCOURAGE GROUP PARTICIPATION IN THE RESOLUTION OF PROBLEM SITUATIONS. WE FIND OURSELVES AS LEADERS INVITED, SEDUCED, OR DRAFTED INTO GROUPS FOR PLANNING, DECISION MAKING, LEARNING, SHARING AND BRAINSTORMING. THE GROUP EXPERIENCE CAN BE FUN AND FRUITFUL! IT CAN ALSO BE AN AGONIZING, UNPRODUCTIVE, AND TIME-CONSUMING PROCESS.</p> <p>GROUP PROCESS SKILLS ARE ESSENTIAL! THE PURPOSE OF THIS ASSIGNMENT IS TO ENHANCE YOUR LEADERSHIP SKILLS AS YOU FUNCTION IN GROUP SITUATIONS TO SUGGEST IDEAS, TO CLARIFY ISSUES, TO MAKE DECISIONS, TO EVALUATE PROJECTS, TO PLAN PROGRAMS, AND TO RECOMMEND SOLUTIONS/RESOLUTIONS AS A COURSE OF ACTION.</p> <p>WHEN LEADERSHIP IS UNCLEAR ABOUT THE PURPOSE OF THE GROUP ASSIGNMENT, THE PROCESS BECOMES FUZZY AND THE EXPERIENCE IS UNPRODUCTIVE. A LEADER MUST DEVELOP THE NEEDED SKILLS TO KEEP THE GROUP ON TASK, AND LEAD THE GROUP TO COMPLETE THE GOAL, RECOMMEND WAYS TO DEAL WITH MEMBERS WHO GET CONFUSED AND FRUSTRATED.</p>
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Fig. 14. Peer Group Assignment.

The process was explained as the assignments were given to each group.

<p><b>PROCESS</b></p> <p>The primary function of this group assignment is learning through collegial relationships. The context of this group assignment is to enable each student to present and discuss the issues in the article in a supportive, challenging, affirming, and learning setting for biblical, theological, and spiritual reflection.</p>
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Fig. 15. Peer Group Assignment Process.

Then instructions for the Peer session were enunciated as to the expectations for the group papers.

**PEER SESSION**

The group paper should be six to ten pages type written. Each member of the group will write an individual section of the group report that reflects his theological position about the issue or crisis.

The group will decide on a leader for the group. He will coordinate and help keep the group focused and on the task.

Fig. 16. Peer Session.

Next, each group was given two different articles to read and critically analyze as a team. Group "A" was given an article by Dr. Andrew Billingsley entitled, *The Black Church: Spiritual Value and Community Reform*. The other Group, "B" was given an article by Dr. Cornel West entitled, *The Crisis of Black Leadership*. Each was assigned the same challenge. The challenge is stated, in Figure 17.

The two articles present different challenges for the leadership of the African American Church. Dr. West suggests that there is a lack of quality leadership in BLACK AMERICA. Does your group think his evaluation is correct? Why or Why Not? What would be your recommendation/solution? Develop your position in a group paper.

Dr. Billingsley addresses a similar concern within the context for the leadership of the African American Church. He presents the problem of the Black Church's role in reaching beyond its religious foundation to provide community service for the people. Is this a viable aspect for the role of the church today? What would your group suggest as a resolution for this crisis? Develop you position in a group paper.

1. Define the issue and or crisis that the author presents in the article.
2. Develop a biblical context to support your position.
3. Defend your viewpoint from a position of theological reflection about the issue.
4. Devise a group solution/resolution to the specific crisis.

**PEER GROUP REPORTS DUE DATE**

The Group reports must be turned in on Saturday May 15, 2004 at the end of class.

**GOD BLESS AND GOOD LUCK WITH THIS GROUP PROJECT!**

Fig. 17. Peer Group Challenge.

Finally, the chart below describes the individual composition of the two teams. The complete reports are in Appendix C for review.

<p>Christian Leadership Within An Urban Context  Rev. L. Eugene Vaughn, Adjunct Instructor  Temple Bible College &amp; Seminary</p> <p>Summation and Critical Evaluation  Team Assignments</p>	
<p><u>Team A</u>  Dr. Andrew Billingsley Article</p>	
<p>Leader: Mark Bomar, Morning Star Baptist Church</p>	
Members:	<p>Rev. Herschel Willis, Calvary Baptist Church  Rev. Larry Martin, Calvary Baptist Church  Rev. Clarence Smith, Calvary Baptist Church  Rev. Fernon Williams, Morning Star Baptist Church</p>
<p><u>Team B</u>  Dr. Cornel West Article</p>	
<p>Leader: Rev. George Moore, Morning Star Baptist Church</p>	
Members:	<p>Pastor Jerome Clay, Morning Star Baptist Church  Rev. Carlton A. Threatts, Progressive Baptist Church  Rev. Robert Boyd, Morning Star Baptist Church  Pastor Sherwin Ealy, Pilgrim Baptist Church</p>

Fig. 18. Summation and Critical Evaluation Team Assignments.

### The Researcher's Observation and Description of this Event

It was obviously a task that demanded multi-level collaboration. This task pushed the class to divisional breakdowns. Initially, there was anger at the researcher because many felt this was too difficult. However, nobody would come forth and actually voice their concerns to him. The internal conflict was kept intra-the-group dynamic. The task created tension not only in the group, but it overflowed into the seminar.

### The Collaborative Skill of Teamwork

What did this Peer Group assignment reflect about working together as a team? It reflected a reasonable frame of reference to examine and measure how Christian leaders

behave and conduct themselves when engaged with each other in a collaborative effort of teamwork. Difficult problems and issues, as is the reality with working to find solutions to the urban crisis, often create new tensions. This Seminar was designed to encourage and empower leadership not to become satisfied with vague solutions. The goal was teamwork.

Although the participants in the process came to this Seminar with strong feelings about their skill level to do urban ministry, in essence, this exercise demonstrated clearly that usually a primary problem of difference would surface. Therefore, a leader must remain focused. The leader is the person to whom the group looks to for new alternatives to solve the problem. The leader is the one who sees a variety of possibility and directs the group to re-think, re-consider, and re-evaluate the situation from a new frame of reference. When all the conflict, anger, and current stressors have been addressed, the person with the collaborative skills will usually emerge as the leader. The data appears to support this as a fact among this group.

The behavioral patterns of this peer group offer some specific illustrations about Christian Leadership as a model for crisis intervention in our urban communities. The conduct of this group was normative. Their behavior characterized how many who are in leadership positions act, especially when faced with finding solutions to difficult issues associated with urban ministry.

This was a diagnostic picture of the unique nuances of opinions and attitudes that are often problem areas for every Christian leader. The group process tested the attitude to resolve problems in relation to other leaders. This type of group dynamic must be addressed before solutions can be designed to resolve the crisis in the urban community.

The papers suggested that in spite of the interpersonal conflicts that occurred among one of the peer groups, this group of Christian leaders had a raised level of conscious awareness. The problem did not paralyze them; it motivated them.

How often does group drama blind leadership to never see new alternatives? The assignment required the group to resolve the problem as a team. To become effective as a leader, one must face the trauma of differences of opinions in the group. Therefore, many leaders become locked in a never-ending dilemma. This was not the case with this peer group. They stayed the course. They finished the assignment as a team.

Ultimately, this peer group appreciated this lesson. It was evidence to support the development of collaborative skills. It was obvious from reading their papers, listening to their comments, and from the observation of their conduct and attitude that this assignment not only challenged them personally, but also as a group. In one group, this researcher gave the papers back. This perhaps shocked them.

This was enough to understandably influence the others in the group not to view this as an independent assignment. It required teamwork as a collaborative project. There was an impulsivity to just submit anything. It was finally clear this was not acceptable.

The purpose of giving the papers back was to impress upon them, as leaders, whether the problems were personal or organizational, it was important to face new challenges as a primary source for innovation and creativity. This created a climate for greater learning and the development of new leadership skills. It was also important because it enable them to face the uncomfortable feelings that group conflict often produced. This was a great exercise to teach leadership as a collaborative skill of teamwork.

Finally, there was a sense of the fruitfulness about this Peer Group assignment. This can be ascertained from one of the group leader's written comments inserted below. This was a dynamic example of this participant's raised level of conscious awareness. It seems to support the evidence that this ministry model was effective. This was an impactful methodology. The student wrote in his evaluation of the research project:

One of the most productive times in this class for me was the Peer Group Assignment that the instructor presented. I must admit that there was so much chaos in our group to begin with, no one had time to come together to discuss the paper, others thought that their work was to be completed by others, and so on. It caused a lot of confusion in the beginning, but with the assignment not being accepted as it was, it caused us to have to reevaluate the way that we looked at the assignment as well as each other. In the beginning of our second meeting, things were heated up, no one wanted to hear what it was that needed to be done to repair the paper. That lead us to see that there needed to be some healing in the group before we could go on with the assignment. So we allowed everyone who had an issue to vent.

After all the venting, there came healing, and we were able to come up with a solution that allowed us to work together as a group on the assignment as well as appreciate each other. The one most important thing that I learned in that group, was to always heal the problem before trying to go on. The Bible teaches us, that before we try to bring anything to God, that there should always be reconciliation amongst the brethren, after this valuable lesson for us all, we were able to put together a more clear and precise paper.

He continued with these comments:

This is an evaluation of the Christian Leadership in an Urban Context Class. It is to state the performance of the class, as well as the performance of the class instructor.

I personally believe that this class was more than Bro. Vaughn doing a dissertation for his doctoral degree, but a decree from God on how to be better leaders for those of us that were in the class. Truly a work of God for us. I'm glad that Bro. Vaughn allowed the Lord to use him for the purpose of training us.

There is nothing more to be said about the effectiveness of this model of ministry. In the next category, your attentions will be directed to the academic process for the evaluation of the participants in the seminar at Temple Bible College.

### An Academic Evaluation of the Participants

The third component which will be discussed as an event of this field experience is the various methods used to evaluate the academic progress of the participants. Thus, Christian educational also involves methods, materials, a lesson plan, organization and programs to stimulate learning. This discussion is about the consideration of what academic methods were used as measurement to guide the evaluation process of the participants.

The chart in Figure 19 defines three categories: Academic Performance, Class Motivation, and Class Attendance as an evaluation tool of measurement.

Seminar Course: Christian Leadership Within An Urban Context						
FINAL STUDENT EVALUATION						
	Outstanding	Excellent	Above Average	Average	Below Average	Unsatisfactory
<i>Academic Performance</i>	10%	30%	30%	10%	20%	
	Highly Self Motivated	Moderately Self Motivated	Does Not Appear to Be Motivated	Needs Gentle Coercion	Needs Overt Coercion	Volunteers Frequently
<i>Motivation</i>	30%	60%		10%		30%
	Acceptable		Poor – Reflected in the Grade			
<i>Attendance</i>	80%		20%			

Fig. 19. Final Student Evaluation.

In the category of academic performance, there was one student who this researcher thought was outstanding. Three or 30 percent of the students were felt to have performed excellently. In the above average category, 30 percent of the class were above

the standard. There was one student who appeared to be average in his coursework. In the below average area, 20 percent or two students seems to not perform in the class seminar in a more productive fashion. Every student satisfactorily completed the seminar.

There was 10 percent or one person who needed more motivational attention than some of the others. Six students or 60 percent demonstrated what was defined as being moderately self-motivated. Basically, the majority of the class was self-motivated to improve their skills of ministry. However, 30 percent or three of the students appeared to most often be highly self-motivated. These same three or 30 percent also more often frequently volunteered to take on extra class responsibilities.

The attendance was great for eight or 80 percent of the class. This was a great class. Most were very inspired to be part of this research project. It was reflected in their attendance. Only 20 percent most likely received a lower grade because of their attendance. The final evaluation form used in this research project can be reviewed in Appendix C.

The other category used as a methodological tool to measure the participants' academic progress in the seminar was an examination on the class information studied. In this seminar there were two examinations scheduled: A mid-term and a final. See the charts submitted as Figures 20 and 21 below.



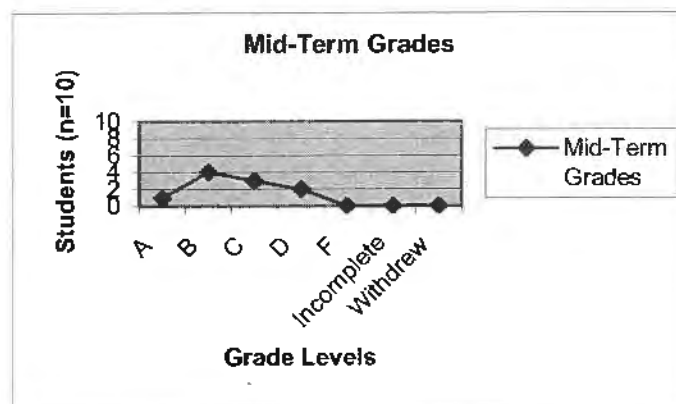


Fig. 20. Mid-Term Grades.

This seminar was given an official status as a college course. Each student received six credits toward a degree in theology. Student motivation was thus built into the research project. The mid-term grade was another tool to motivate performance of the participants in the seminar. It was given on 10 April 2004.

The mid-term was composed of thirty questions based on class readings and discussions up to the mid-term point. The mid-term examination was divided into four sections: true and false, multiple choice, fill in the blank, and a 20-point bonus. The bonus required the student to write two paragraphs on effective leadership.

The results from the mid-term examination were mailed to each student with a letter and a copy of their grade. See copy of mid-term letter in Appendix B.

Finally, the chart on the mid-term grades indicated that none of the participants were failing. At this point, there was one A, four B's, three C's and two D's given as grades to measure their progress. Also, a copy of the mid-term grades was sent to Dr. Harper for his review. This takes us into a consideration of the final examination tool as a method of measurement. See Figure 21 for a better understanding of this tool of measurement.

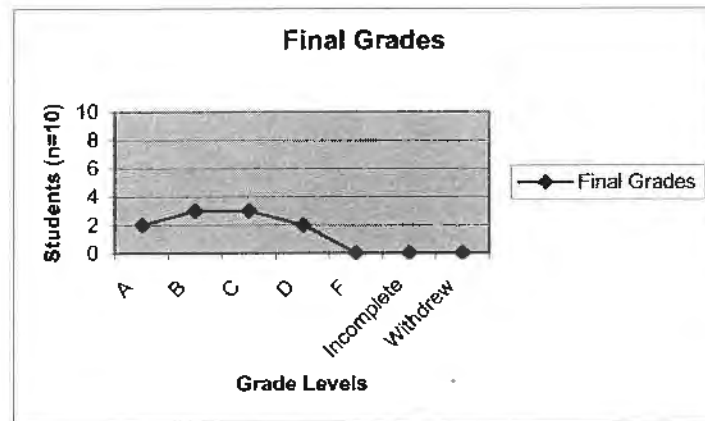


Fig. 21. Final Grades.

The final examination was given on 29 May 2004. It was the last activity before the class ended. The examination covered chapters nine through 12 in *Becoming a Leader* by Myles Munroe. The design of the final was similar to the mid-term examination.

There were no bonus points, but the examination was also divided into a combination of true or false, multiple choice, and fill in the blanks. Peer group projects were also included as part of the measurement for the final grade. There was usually a good deal of anxious eagerness when it came time to take the final examination. In an effort to encourage the participants, there was a review of all the material that would be included on the examination. This appeared to help the class relax.

The important thing to consider here is the final examination was an evaluation tool which grew out of the goals for measuring the participants' academic level of awareness about leadership in urban ministry. In doing a research project where teaching is a component part, Richard E. Davies points out that . . . "some sort of test or tests will be

among your evaluation tools.”<sup>10</sup> He argues that, “among these are participant evaluation, questionnaires, expert observation, attendance [records] and standardized tests.”<sup>11</sup>

The examination was a tool to see how the research project influenced the conscious awareness of these participants with reference to learning principles of leadership as urban ministers. It was gauged to measure the instructional aspect of the research project.

Another technique used to measure the effectiveness of the ministry model was a methodological approach to triangulate the research project. This was a method to get some overall correlation of how participants in another context felt with reference to the effectiveness of the research model to empower and encourage them to perform urban ministry. Following is a review of that process.

### **A Methodological Triangulation of the Ministry Model**

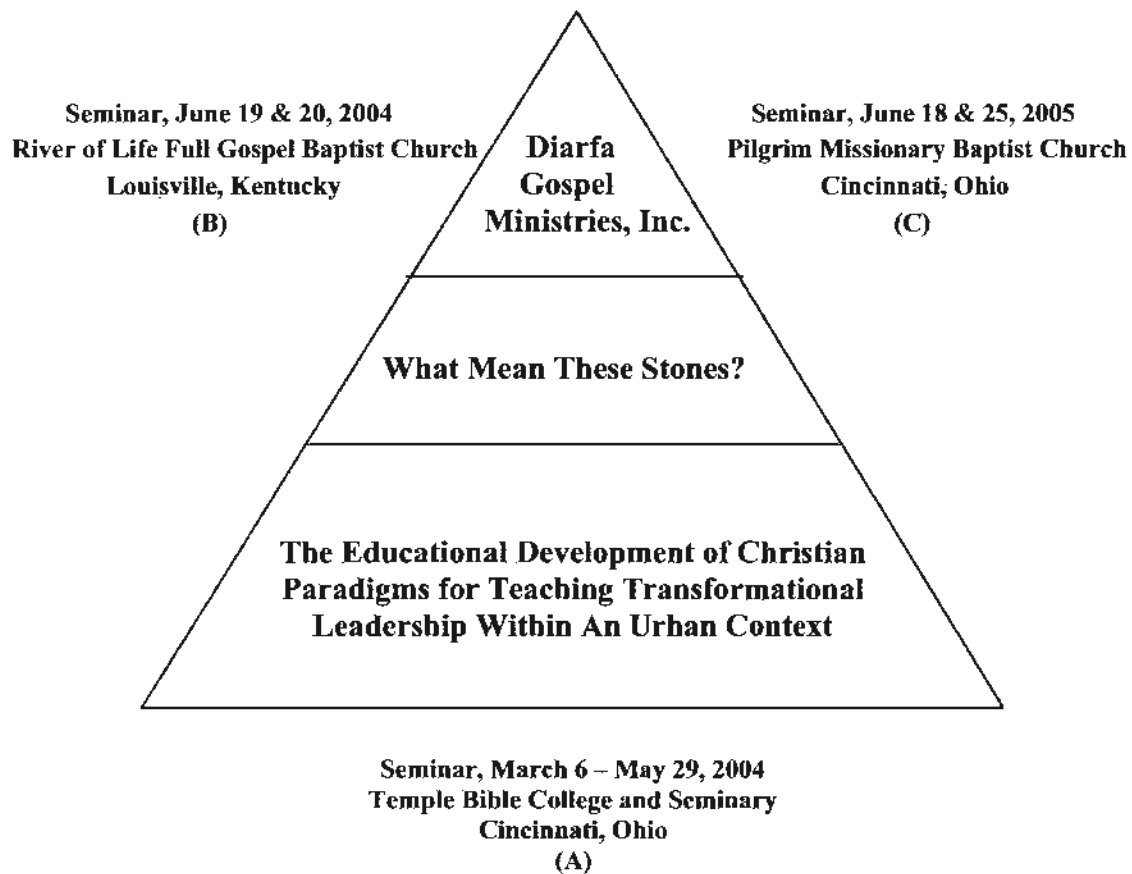
The last component reviewed with respect to this field experience is the triangulation of the ministry model. The purpose was to get some sense or test of its effectiveness as a model for urban ministry. This was a deliberate method designed to contrast and compare data of two additional seminars with the results from the Temple data. This information was collected and compared to the initial seminar presented at Temple Bible College in Cincinnati, Ohio. The goal of the triangulation was to evaluate if this ministry model could be replicated in a different but similar church type of environmental setting.

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<sup>10</sup>Richard E. Davies, *Handbook for Doctor of Ministry Projects: An Approach to Structured Observation of Ministry* (Lanham, MD: University Press of America, 1984), 11.

<sup>11</sup>*Ibid.*, 13.

# **A METHODOLOGICAL TRIANGULATION FOR THE EVALUATION OF TEACHING TRANSFORMATIONAL LEADERSHIP TO CHRISTIANS**



*Copyright Doctoral Thesis of L. Eugene Vaughn, United Theological Seminary, 2005*

**Fig. 22. A Methodological Triangulation for the Evaluation of Teaching Transformational Leadership to Christians.**

Therefore, instead of conducting this action-research model of ministry in another educational milieu, the same methodological approach was done using two different urban churches. In essence, the researcher wanted to test if the initial data from the Bible College could be corroborated in a church format. The question was: "Could this model of ministry be replicated in our churches?" If so, would the model still be effective to motivate and empower Christian leaders? This was the researcher's approach to validate

and affirm the effectiveness of the ministry model. The enlargement of this environment meant a more diverse sort of urban population.

The researcher compared the two seminars to the Temple study group. The first was in an urban community in Louisville, Kentucky. This seminar was conducted at River of Life Full Gospel Ministries Fellowship in the heart to Louisville's "West End." (See Figure 23.) This was indeed an urban context. There were drugs and visible signs of poverty in this area of Louisville. The Pastor was motivated to transform this context of his ministry practice. This was an excellent context to continue the evaluation of this research project.

The seminar was conducted on a Saturday (June 19, 2004) There were two sessions, one in the morning at 10:00 a.m. and another in the afternoon at 4:00 p.m. Using this triangulation as a research tool supported the findings from the study at Temple Bible College. The data on which the conclusions were based appeared to be valid.

## RIVER OF LIFE FULL GOSPEL MINISTRIES

June 1, 2004

**Diarfa Gospel Ministries, Inc.**  
**Rev. Dr. L. Eugene Vaughn**  
**4215 Langley Avenue**  
**Cincinnati, OH 45217**

*Rev. Dr. L. Eugene Vaughn,*

Thank you for accepting the invitation as our **Keynote Speaker** at our **Leadership Seminar**. **River of Life Full Gospel Ministries Fellowship** will be the **Host** church. The seminar will begin at **10:00 A.M.** Enclosed is a Flyer indicating the time of each session. **We have you scheduled to preach on Sunday, June 20, 2004.** After speaking with you, we have decided to make arrangements for a hotel accommodation on **Saturday, June 19, 2004.** We will get back with you about the details. I am looking forward to sharing in the excitement of this special day with you. ***"It was he who gave some to be apostles, some to be prophets, some to be evangelist, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up. (NIV)"***

May Gnd bless you in the working of ministry!

In Christ's Love,

Rev. Robert L. Grant, Jr.

**River of Life Ministries, P.O. Box 581, New Albany, Indiana 47151, Phone (502) 495-1684**  
*"He that believeth in me, as the scripture hath said, out of his belly shall flow rivers of living water."*

Fig. 23. Letter from Rev. Robert L. Grant.

This method tested the transformability of the results to a similar context. There were fifteen persons who attended the seminar during each session. Nine were females and the other six were male. Beyond that, there were no additional demographics noted. The researcher used a lesson plan. The thematic instructions of session one were focused on *Inspiration to Use the Biblical Text to Motivate and Mobilize Christian Leadership for Urban Ministry*. The next session was held at 4:00 p.m. and looked at *Zeal and Skill*. The

thematic topic focused on *Information to Transform Christian Zeal into Leadership Skill for Urban Ministry*.

At the conclusion of each session, an evaluation form was given to each person who participated in the seminar. The form was designed with fifteen questions that called for a range of answers from Excellent, Good, Fair, and Poor. Additionally, there were four open-ended questions that solicited the participants to express an opinion or comment in writing. The data from the evaluation given at the River of Life Full Gospel Ministries Fellowship are presented below in Figures 24-25 for review.

**SEMINAR ON CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT**

**Professor: Rev. L. Eugene Vaughn, D. Min. ©**

**Class Evaluation Form June 19 & 20, 2004**

***River of Life Full Gospel Ministries***

	Excellent	Good	Fair	Poor
1. <b>The Presenter</b> provided sufficient biblical examples to support his/her thesis position and/or principles.	100%	0%	0%	0%
2. <b>The Examples</b> were related to the topic of discussion.	100%	0%	0%	0%
3. <b>The Presentation</b> motivated you.	100%	0%	0%	0%
4. <b>The Presentation</b> influenced you to reconsider how you view Christian Leadership.	83%	17%	0%	0%
5. <b>The Presentation</b> helped you gain a new perspective on the Christian Life as a leader within an Urban Context.	83%	17%	0%	0%
6. <b>The Presentation</b> was gracious and given with confidence and clarity.	100%	0%	0%	0%
7. <b>The Presentation</b> influenced you to reconsider how you view Christian Leadership.	100%	0%	0%	0%
8. <b>The Presentation</b> challenged you to either make a change in your life or the life of your community.	67%	33%	0%	0%
9. <b>The Presenter</b> gave you some skill building tools to improve your style of leadership.	100%	0%	0%	0%
10. Effectiveness of the <b>Presenter's Presentation</b> .	100%	0%	0%	0%
11. New study techniques were learned from <b>This Presentation</b> .	50%	50%	0%	0%
12. <b>The Information</b> presented was helpful for your ministry.	100%	0%	0%	0%
13. <b>The Physical Facilities</b> were reasonably comfortable.	100%	0%	0%	0%
14. <b>The Presenter</b> was well prepared and knowledgeable about the topic.	100%	0%	0%	0%
15. <b>The Presenter</b> was responsive to student participation.	83%	17%	0%	0%

Fig. 24. River of Life Full Gospel Ministries Evaluation.

Surprisingly, the responses did seem to support the fact that this model of ministry had indeed encouraged and empowered the majority of the participants. In the area of motivation, 100 percent responded they were motivated. Five of them or 83 percent

indicated the seminar influenced them to reconsider how they viewed Christian Leadership. All of them, 100 percent, felt that this model of ministry gave them skill-building tools to improve their style of leadership.

Moreover, the four answers to the open-ended questions are included as they were actually commented upon. Questions 16-19 are enclosed also for your review. This data has a voice of its own and is presented here.

<p><b>16. Give an <i>Overall Evaluation</i> of the Topic Presented.</b></p> <ul style="list-style-type: none"> <li>• The topic was so relevant in this season of Ministry. I've learned how to be a learner/leader and I thank Rev. Vaughn.</li> <li>• The topic presented was on target for the time and day of Ministry, especially the harvest is hope in the urban community.</li> <li>• Excellent—easily understood because of the way the topic and sub-topics were broken down and explained.</li> <li>• Powerful, empowering, and moving. This topic should be presented in every church. I'm extremely happy that I was able to attend this class. This class showed leadership skills for every ministry in the church.</li> <li>• The presentation was powerful. It should be introduced to all leaders. We would invite this presentation back to our church. It could improve if our church had Power Point.</li> <li>• Yes, every topic was well presented.</li> </ul> <p><b>17. Please list ways in which <i>This Presentation</i> has helped you.</b></p> <ul style="list-style-type: none"> <li>• I read more and understand the importance of always increasing my knowledge and wisdom.</li> <li>• Provoked thought and action to step up to the plate.</li> <li>• It helped me organize my thoughts, beliefs and actions in line with the Word in order to clarify my mission and goals in a way that will be more successful for the Kingdom.</li> <li>• I've gained confidence, wisdom and self-esteem in my calling. This kind of self-esteem is not self physically, it's self spiritually. Leadership was brought to physical understanding into God's spiritual body that dwells in me.</li> <li>• Teaches us how to be learner/leaders. It helps motivate and influence through in leadership. It helped me set standards in moving the leaders in a more effective way.</li> <li>• This presentation has helped me to dissect my ministry and it helped me <u>really</u> see me.</li> </ul> <p><b>18. Please list ways in which <i>This Presentation</i> can be improved.</b></p> <ul style="list-style-type: none"> <li>• Continue to Follow Holy Ghost.</li> <li>• Really can't think of any improvements needed.</li> <li>• Overhead or Power Point presentations and maybe a few days longer.</li> <li>• Tapes and videos being available is only thing I can think of.</li> <li>• Power Point Presentation with video input.</li> <li>• It was ALL GOOD!</li> <li>•</li> </ul> <p><b>19. <i>Suggestions and Comments.</i></b></p> <ul style="list-style-type: none"> <li>• Keep on doing what you're doing.</li> <li>• Let the Lord Continue to use you.</li> <li>• I loved this class.</li> <li>• Bibliography page was excellence.</li> <li>• Be blessed!!</li> </ul>
--

Figure 25. Open-Ended Evaluation Questions.

Many participants made some excellent recommendations that increased this researcher's conscious awareness of how desperate we need to encourage Christian



leaders. This was the identical evaluation given to each participant during the research project at Temple Bible College.

The second seminar comparison was held at Pilgrim Baptist Church, also in an urban community in Cincinnati, Ohio. See Figure 26.

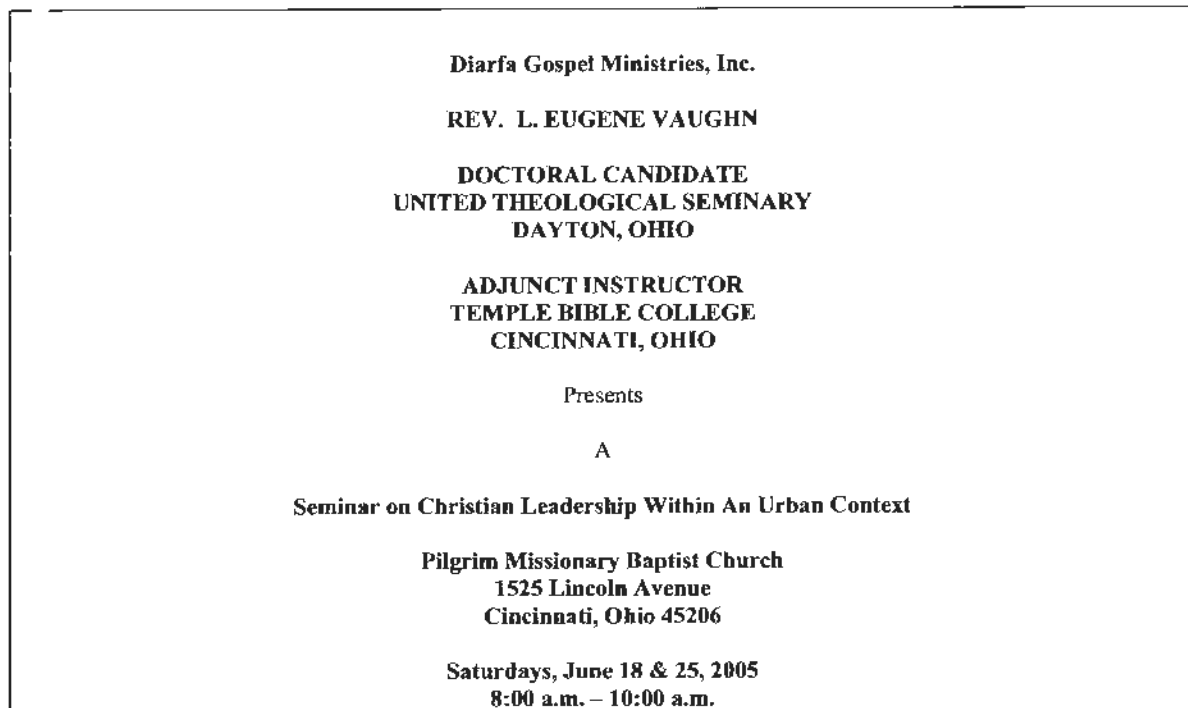


Fig. 26. Pilgrim Missionary Baptist Church Seminar Program.

The Church seminar was held on two different Saturdays in 2005 at Pilgrim Baptist Church. This site was chosen for a couple of reasons: (1) Pilgrim is a pro-active church in the middle of an urban community context. This church has an urban ministry, and (2) The Pastor was a student in the Temple Bible College Seminar. The researcher joined the Pilgrim Church family and remained there for over two years. Therefore, he had an excellent understanding of the issues this church faced and was fairly clear about the Church's vision. The goals for this second church seminar were identical to the ones presented earlier in relation to River of Life Church.

In this instance, there were some unplanned events that worked out as advantages. The researcher had a greater amount of time to reflect on how to improve the ministry model before conducting the second seminar project at Pilgrim. The methodology was not changed. It was still seen as a unique method to encourage and empower Christian leaders.

The time allowed him to incorporate ways to ensure a greater degree of feedback from this group. He had time to think about ideas to use in order to get more of the participants in this church context to return the evaluation forms.

Unlike the participants at Temple Bible College, this seminar was not taken for six college credits. However, the approach used was to simply express with greater passion the reason and how important it was that the evaluations be returned.

This is where the participatory to evaluation was included into this Action-Research project. This process worked in a collective manner to give those who were participating in the research project a voice. There is a general assumption among those who advocate using the participatory approach to evaluation that, “its aim is to create a learning process for the program recipients that will help them in their effort to reach desired goals.”<sup>12</sup>

This was a great opportunity for the researcher to engage with the people directly and ask for their help to make sense of the evaluation process. It appears to have worked. More evaluation forms were returned this time. (See Figure 27).

The data below is the information collected from the evaluation of the ministry model tested at Pilgrim Baptist Church in Cincinnati, Ohio. The test was done on June 18 and 25, 2005.

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<sup>12</sup>Greenwood and Levin, 288-239.

**SEMINAR ON CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT**

**Professor: Rev. L. Eugene Vaughn, D. Min.©**

**Class Evaluation Form**

**June 18 & 25, 2004**

**Pilgrim Missionary Baptist Church**

	Excellent	Good	Fair	Poor
1. <b>The Presenter</b> provided sufficient biblical examples to support his/her thesis position and/or principles.	93%	7%	0%	0%
2. <b>The Examples</b> were related to the topic of discussion.	93%	7%	0%	0%
3. <b>The Presentation</b> motivated you.	93%	7%	0%	0%
4. <b>The Presentation</b> influenced you to reconsider how you view Christian Leadership.	67%	33%	0%	0%
5. <b>The Presentation</b> helped you gain a new perspective on the Christian Life as a leader within an Urban Context.	67%	27%	6%	0%
6. <b>The Presentation</b> was gracious and given with confidence and clarity.	87%	13%	0%	0%
7. <b>The Presentation</b> influenced you to reconsider how you view Christian Leadership.	67%	20%	0%	0%
8. <b>The Presentation</b> challenged you to either make a change in your life or the life of your community.	60%	33%	7%	0%
9. <b>The Presenter</b> gave you some skill building tools to improve your style of leadership.	80%	7%	12%	0%
10. Effectiveness of the <b>Presenter's Presentation</b> .	73%	27%	0%	0%
11. New study techniques were learned from <b>This Presentation</b> .	67%	20%	13%	0%
12. <b>The Information</b> presented was helpful for your ministry.	87%	13%	0%	0%
13. <b>The Physical Facilities</b> were reasonably comfortable.	60%	40%	0%	0%
14. <b>The Presenter</b> was well prepared and knowledgeable about the topic.	87%	13%	0%	0%
15. <b>The Presenter</b> was responsive to student participation.	80%	20%	0%	0%

Fig. 27. Pilgrim Missionary Baptist Church Class Evaluation Results.

Again, identical to the other evaluation processes there were four open-ended questions for the participants to comment upon. Their responses to questions 16-19 are provided below. There is no need for this researcher to comment here; the responses speak well to the situation being evaluated.

**Give an Overall Evaluation of the Topic Presented.**

- It was very spiritual and I learned a lot.
- The topic was presented well and examples were easy to understand.
- No matter how hard it seems I can start over, get better, and become a learner.
- The topic was timely and relevant to our society at this time. The topic was excellent.
- Transforming zeal into leadership skill was well planned and delivery was outstanding because of biblical and practical points shown throughout presentation.
- The Presenter was very knowledgeable in his preparation—it was remarkable.
- Very good.
- Excellent—it is needed in the church in order for everyone to realize that everyone is a Christian leader and we need a vision.
- The overall information presented was helpful. The information directed me to biblical text that encouraged me and motivated me to prepare for leadership.
- It was an excellent topic for me.
- I really enjoyed how the topic was presented.
- Very good – excellent.
- I need to change everyday what I do that I get closer to getting it right and be careful for who sees me and it effects them. (Be an example.)

**Please list ways in which This Presentation has helped you.**

- The teaching of it to us.
- It gave me a lot of reference material to refer to.
- Everyone can't just jump out and be a leader. Through preparation I can be anything. I must always remember yesterday—today—tomorrow—God is the same.
- He helped me see how I need to step up and take action, no being afraid of anything because I have power through the blood of Jesus Christ.
- Breaking down the context.
- To study more.
- To stand firm in my belief and continue to walk upright with the Lord.
- Made me rethink the purpose of the scholarship committee. It also helped me to clarify my purpose.
- It motivated me. It directed me to text that lifted and encouraged me.
- It has helped to study my Bible more.
- Gave me a better understanding which will help me to study my Bible more effectively and to grasp the text better.
- As a leader—if I stick to the Bible and God's word, I will be a stronger leader.
- He has made me want to take another look at me. And made me want to help witness; to bring people to God.

**Please list ways in which This Presentation can be improved.**

- It was fine.
- Tastefully done.
- Visuals: pictures—maps.
- I would like more participation, possibly a syllabus before the seminar so we can review the material.
- Continue with a longer period of time
- None to my knowledge.
- Longer time—more time to develop a vision for committees.
- Sound—I felt like presenter had to shout.
- To elaborate more on new study techniques.
- None.
- Visual: pictures—maps.

**Suggestions and Comments.**

- We need to have more of these.
- Thank you just for having the willingness to help us, Dr. Vaughn, from the bottom of my heart.
- Excellent, would definitely attend again.
- Dynamite!
- Excellent job.
- Maybe it could be an hour longer.
- I feel the need to change.

Fig. 28. Pilgrim Missionary Baptist Church Open Ended Question Results.

What was learned from these two subsequent studies greatly influenced the researcher to remain focused and continue to work toward the improvement of the ministry model. The suggestions and comments were powerful information, and the data enhanced his learning experience. The results from these two additional studies were given as much weight as the initial study at Temple Bible College. Actually, the voices of all the participants made a significant impact on this researcher's vision to seek new methods to raise the conscious awareness of Christian Leaders in urban ministry.

Third, when the results from the two studies were compared and contrasted to the Temple Bible College study, the results yielded an extraordinary positive index. This proved to generate greater insight into the problem so many churches would face within urban ministry. This researcher reviewed the results from the three evaluations and the data that seemed to indicate that many of the comments and responses were similar.

It is evident how closely related the evaluation results were in Figures 29-31. These are the comments and responses from the Temple Study Group.

*SEMINAR ON CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT*

**Professor: Rev. L. Eugene Vaughn, D. Min.©**

**Class Evaluation Form**

**March 6 – May 29, 2004**

**Temple Bible College**

	<b>Excellent</b>	<b>Good</b>	<b>Fair</b>	<b>Poor</b>	<b>No Response</b>
1. <b>The Presenter</b> provided sufficient biblical examples to support his/her thesis position and/or principles.	100%	0%	0%	0%	0%
2. <b>The Examples</b> were related to the topic of discussion.	100%	0%	0%	0%	0%
3. <b>The Presentation</b> motivated you.	100%	0%	0%	0%	0%
4. <b>The Presentation</b> influenced you to reconsider how you view Christian Leadership.	71%	29%	0%	0%	0%
5. <b>The Presentation</b> helped you gain a new perspective on the Christian Life as a leader within an Urban Context.	86%	14%	0%	0%	0%
6. <b>The Presentation</b> was gracious and given with confidence and clarity.	100%	0%	0%	0%	0%
	<b>Excellent</b>	<b>Good</b>	<b>Fair</b>	<b>Poor</b>	<b>No Response</b>
7. <b>The Presentation</b> influenced you to reconsider how you view Christian Leadership.	42%	29%	0%	0%	29%
8. <b>The Presentation</b> challenged you to either make a change in your life or the life of your community.	57%	29%	0%	0%	14%
9. <b>The Presenter</b> gave you some skill building tools to improve your style of leadership.	71%	0%	0%	0%	29%
10. Effectiveness of the <b>Presenter's Presentation</b> .	86%	14%	0%	0%	0%
11. New study techniques were learned from <b>This Presentation</b> .	72%	14%	0%	0%	14%
12. <b>The Information</b> presented was helpful for your ministry.	71%	29%	0%	0%	0%
13. <b>The Physical Facilities</b> were reasonably comfortable.	14%	29%	43%	0%	14%
14. <b>The Presenter</b> was well prepared and knowledgeable about the topic.	100%	0%	0%	0%	0%
15. <b>The Presenter</b> was responsive to student participation.	100%	0%	0%	0%	0%

Fig. 29. Temple Bible College Class Evaluation Results.

16. Give an **Overall Evaluation** of the Topic Presented.

- Leadership is important. Leadership can be developed and improved. More leaders are needed in the churches.
- The topic was presented in a timely fashion.
- In my opinion, Dr. L. Eugene Vaughn is one of the best I've seen in his way of prayerfully, skillfully, sharing and showing us how to be good leaders.
- The topic presented was very comprehensive and well "thought out."
- The subject of leadership has not always been clearly understood by many. In being the type of leader that God would have me to be should find it end result in inspiring others to be leaders.
- Gave good examples from the Word of God that demonstrated why we as leaders need to have vision.
- It challenged me to think about the power of God released through vision.

17. Please list ways in which **This Presentation** has helped you.

- To learn leadership is developing others. Learn how to arrange or control a situation. Learn how to influence others.
- His persistence and determination has been remarkable and exemplary.
- One was to ask questions and make people feel and not that you are concerned about being the best in bringing out the best in others but —a very remarkable presentation.
- This presentation has helped me to make a self-evaluation (or evaluate) on how I view leadership and how leaders are made.
- My original thoughts of being a leader were challenged and enhanced. I had found that I was doing some of what was learned, but missing important characteristics and views about the other parts of the training.
- We all need to grow in our understanding and keep in view the need for one another.

18. Please list ways in which **This Presentation** can be improved.

- Pastors and church workers should include leadership in their education ministry.
- Greater than these things can we do through Christ.
- By following the scriptures and the way God said to do the things in which he stands for and our salvation is Christ Jesus. Amen.
- 1) Can be improved by reducing the number of papers to be written, 2) deduct points from assignments when turned in late.
- Continue to pull the syllabus closer to the capability of the class.
- Establish appropriate ways to obtain the clerical resources that are needed for class (copies).

Fig. 30. Temple Bible College Open Ended Question Results.

The Temple group did not respond to question 19 on the evaluation. The reason was: each of them had to write a three-page evaluation of the class as a project report. See Appendix C.

The comparison of these three evaluations generated an acoustical sound that was greater than the initial theological whisper that had given the researcher impetus for this project. The data indeed seems to indicate learning had seized the minds of many in each of the research groups. Therefore, the information generated from the Triangulation Methodology had apparently provided some evidence that many were encouraged and empowered. There was also some indication that a raised level of conscious awareness

had occurred about urban ministry. When the results from the triangulation of this ministry model are placed side by side for comparison of the data, this model of ministry appears to be effective. The data seems to indicate there was some motivation of Christian leaders. See the triangulation of the three study groups below. This data is placed in order as a link in a chain for comparison of the data. The data convinced the researcher of the effectiveness of this ministry project.



### The Triangulation of the Class Evaluation Data

Temple Bible College March 6 – May 29, 2004					
	Excellent	Good	Fair	Poor	No Response
1.	100%	0%	0%	0%	0%
2.	100%	0%	0%	0%	0%
3.	100%	0%	0%	0%	0%
4.	71%	29%	0%	0%	0%
5.	86%	14%	0%	0%	0%
6.	100%	0%	0%	0%	0%
7.	42%	29%	0%	0%	29%
8.	57%	29%	0%	0%	14%
9.	71%	0%	0%	0%	29%
10.	86%	14%	0%	0%	0%
11.	72%	14%	0%	0%	14%
12.	71%	29%	0%	0%	0%
13.	14%	29%	43%	0%	14%
14.	100%	0%	0%	0%	0%
15.	100%	0%	0%	0%	0%

River of Life Full Baptist Ministries June 19 & 20, 2004					
	Excellent	Good	Fair	Poor	No Response
1.	93%	7%	0%	0%	0%
2.	93%	7%	0%	0%	0%
3.	93%	7%	0%	0%	0%
4.	67%	33%	0%	0%	0%
5.	67%	27%	6%	0%	0%
6.	87%	13%	0%	0%	0%
7.	67%	20%	0%	0%	0%
8.	60%	33%	7%	0%	0%
9.	80%	7%	12%	0%	0%
10.	73%	27%	0%	0%	0%
11.	67%	20%	13%	0%	0%
12.	87%	13%	0%	0%	0%
13.	60%	40%	0%	0%	0%
14.	87%	13%	0%	0%	0%
15.	80%	20%	0%	0%	0%

Pilgrim Missionary Baptist Church June 18 & 25, 2005					
	Excellent	Good	Fair	Poor	No Response
1.	100%	0%	0%	0%	0%
2.	100%	0%	0%	0%	0%
3.	100%	0%	0%	0%	0%
4.	71%	29%	0%	0%	0%
5.	86%	14%	0%	0%	0%
6.	100%	0%	0%	0%	0%
7.	42%	29%	0%	0%	29%
8.	57%	29%	0%	0%	14%
9.	71%	0%	0%	0%	29%
10.	86%	14%	0%	0%	0%
11.	72%	14%	0%	0%	14%
12.	71%	29%	0%	0%	0%
13.	14%	29%	43%	0%	14%
14.	100%	0%	0%	0%	0%
15.	100%	0%	0%	0%	0%

Fig. 31. The Triangulation of the Class Evaluation Data.

### The Participant's Evaluation of the Project

Finally, it was of particular interest to just read through some of the comments from the Temple Study Group. The comments were written in the papers of the participants who evaluated the Researcher's project. Taken as a collective measurement, these remarks are some of the evaluative comments made by the participants from Temple Bible College.

One participant wrote:

This leadership class was probably the best class that I have participated in quite some time. I enjoyed it immensely. I gleaned much from the book by Dr. Myles Munroe, I was greatly impressed by how easy his books were to study yet how informative they were.

This class gave me further insight on who I am and what my purpose is as a leader. In this class I learned that I had great ability and all that was necessary is that I must reach deeper within my own self and tap into the resources that God has given unto me to be the leader that I can best be for God and his people.

Dr. Vaughn, I must thank you for your encouragement and your style of teaching, of letting the students be involved. You made the class very interesting with your knowledge of the subject matter and your desire to push us to the top of reaching our potential.

I appreciate your skills that were exhibited in preparations and teachings. I learned from this greatly. One of the greatest assets that you possess is the ability to share with others, not only in classroom work but life's experiences, your unselfishness is a great attribute and it was noticeable to others and this type of generosity will take you far.

This was a fun time for me as well as a time of learning. This class will forever be remembered by me as one of my greatest involvements. Thank you Dr. Vaughn. May God continue to smile upon you and your family. Keep striving to be the best and giving your best to God almighty. It's apparent that you realize that God is not blessing you just to be blessing you, but to be a blessing to others in a very special way.

Another commented:

Rev. Vaughn's course was well organized. A lot of material was presented to the class, perhaps a "bit" too much. Considering the vocation of the students in the class, there was not enough time to meet the requirements. It is felt that since this was Dr. Vaughn's first time he was really energetic and wanted to do his best.

The mid-term was a long, long, long, but comprehensive exam. If the student studied, they should not have had any problems passing the test.

Dr. Vaughn exhibited a passion for his students. He would call at home and encourage his students to keep up the good work that God has inspired them to do.

Dr. Vaughn wanted, expected, and got quality from his students. If a paper were turned in unprofessionally, he would give it back to the students to be reworked. He always conducted the class in a professional manner.

There were others who were very honest and inspirational in their comments.

For example, another wrote:

It is with the utmost enthusiasm and confidence that I submit the following statement on the outstanding performance, and leadership abilities of L. Eugene Vaughn.

During the period from 13 March 2004 through 29 May 2004, while serving as student of Temple Bible College & Seminary, Cincinnati, Ohio, I had an opportunity to observe his performance on a weekly basis. He was a frank and dynamic instructor, aggressive and sure. He had an exceptionally good knowledge of Christian Leadership. When Rev. Vaughn reported aboard, he made sturdy and continuous improvements in all phases of the class performance. He had a commanding personality and possesses detailed knowledge of teaching procedures.

Under his guidance, the class has been honed to a high state of preparedness and has consistently performed well in class and in the field. He is very neat and orderly, maintaining an exemplary appearance and bearing. Always striving for excellence in himself and expecting the same from his students. Diligent and meticulous, he applied himself with certain results. During my weekly contact with Rev. Vaughn, he executed good sound judgment in all the actions in the performance of his duties. His integrity as a teacher has always been beyond reproach. In view of these leadership qualities, it is my belief that L. Eugene Vaughn would make a fine, outstanding Doctor of Ministry.

Still another said:

I think he is a very great teacher. If I had not been a part in the makeup of this class, I really would have lost out on some very good teaching and the love and fellowship with the other positive minded preachers. And I just say, "Thank God Almighty" for making this happen for us all. Because it was not just by chance this just came about. Furthermore, I believe that the Lord Jesus Christ was really the cause of Dr. Vaughn coming to Temple Bible to start and finish this Leadership Program. I find Dr. L. Eugene to be a very true servant of the Christ Jesus. He is also an excellent teacher. I like his style of presentations about what our purposes of being there was for learning to lead, which is a very great thing to be a part of leadership.

This part here fits Dr. Vaughn. A good leader not only knows where he is going but he can inspire others to go with him. And my reason for saying this is because he has inspired me. I also find Dr. Vaughn to be a wonderful motivator and educator. And it was very challenging for me so thank you sir for helping me to develop a greater consciousness in being able to see just how skillful I could really be. Thank you my friend and teacher for teaching me about the quality of maturing in being able to see the differences in others' opinions, views, and personalities, characters, positions and status without being or feeling threatened. Learning how not to let leadership go to my head and keeping me from being able to inspire others. To following Jesus Christ our Lord and God Amen. Thanks for sharing all of the good stuff God gave you through Christ Jesus His Son. With the Holy Ghost. Amen.

However, no project is perfect. The need for improvement was noted in this student's comments. He wrote:

First, let me say the class had potential unlimited! For the most part, it was a joy to fellowship with the brethren. The opportunity to take a look at our personal leadership styles, ability, potential, hindrances, etc. was a welcomed event. The fact that the class was being facilitated by someone that was deemed outside of the ministerial cliché in Cincinnati, made the opportunity appear even more refreshing. However, there are several concerns that need to be addressed before reflections are made. These concerns are very blunt and to the point, as this is a reflection of the open and honest relationship developed between the two of us over the course of this class and personal discussions we've shared. Please forgive me if I'm too blunt☺. Realizing the importance of a seminar of this nature, especially where today's clergy are involved we would be remiss if we were not totally honest.

Reflections? I guess the best thing that I got out of the experience was the opportunity to really do some introspection. To look at myself as a Christian leader and to consider where I am at this point in my life. That was worth the experience. To sit under an anointed man of God was also a privilege. I just wish I had had the time to mentally prepare for the class and create room for the task it required. The field trips should be confirmed before the class begins and all logistics already worked out.

The Homiletics piece was good, but tended to dominate much of the time that I thought would be devoted to discussing the reading and/or other relationship materials and views.

Overall, I would give the class a B-, as it did not really challenge me to learn anything new about leadership in an Urban Context. I thought we were going to discuss strategies for dealing with street people (i.e., drug users/dealers, abusive spouses, abused children, the growing single parent families, churches in strong business communities, etc.). These could be some considerations for future classes of this nature.

Finally, one of the most motivational remarks about the research project at Temple Bible College was reflected by the impressions of this student:

My first impression of Rev. Vaughn made me aware of the seriousness of the calling of God placed upon his life. It was as if he held in his heart the key to train and motivate the believer in Christ, to lead. I relaxed in knowing that this course was ordained by God.

The introduction to the course included a course pre-test. In it was revealed personal information including my level of education, which was the completion of high school. With that made known, I was encouraged to press on and do my best.

Rev. Vaughn engaged some very interpersonal dialogues creating a deeper bond among my fellow classmen. As we exchanged, it became evident that we had found out a need to support each other in prayer, word, and deed. This was much needed as we took on the peer group assignment. We were encouraged to stay with the task and to overcome the obstacles that challenged our collective effort. We were not allowed time in class to do the assignment which forced us to establish the mode and method to get it done.

This participant goes on to state:

The Theological Reflection papers, completing the Becoming a Leader workbook assignment, the pre-Peer Group papers, the

Visitation in an urban context reflection paper and the Peer Group project papers were extremely challenging. And, I must include the sweating over the examination reflecting on the intricate detail of our reading. If I may borrow this two thousand year old statement to express my regard to the exam, "It is finished."

As I review God's work in my life, I would say that the ministry of leadership is upon me. Even though there is a constant need to seek His direction, I find that there are already many visible needs for leadership. To function by way of delegated authority creates a wealth of leadership development possibilities. It could be, as for now, that my equipping could be directed toward inspiring others to lead as well as carrying out the personal call to leadership. I have been called into the preaching ministry and have been appointed as Youth Pastor assisting the Senior Pastor toward a more comprehensive approach in caring for the people of God.

Rev. Vaughn, I thank God for you. Your devotion to God and your commitment to His call are an inspiration to me. Even though I faced personal challenges in this class regarding the adjustment to the syllabus and maybe a lack of clarity on the expectations surrounding the presentation of the Theological Reflection paper, where you commented that I should look up from the printed material and speak with the confidence of knowing what I had written down allowing the Holy Spirit the room to take me where he wanted me to go. I now understand that, people will quickly determine if I am a confident leader by how I present. Thanks for the candor.

You appeared well informed and insightful. Your enthusiasm was contagious compelling me to step out a little further. You are to be commended on the way that you allowed the voice of your class to be heard and still were able to bring the class back to the intended aim of your instruction. Your use of personal experiences help to shed light on the topics discussed without suggesting that we were to imitate your experiences but to allow God to shape our own.

There is no need for the researcher to try and embellish or enhance these powerful comments and reflections. It is within the framework of these triangulated evaluations and comments that this model is validated and presented as credible.

These comments resonate validity and credibility to support the merits of this doctoral project. The evidence appears to support this research as an effective ministry model for transformation of the urban context. This was the basis of a pro-active

methodology. This was a research project that used action as a method to gain a better understanding of the urban context. The action method provoked change in this researcher's conscious awareness. The information and reflective comments from these three seminars seem to support the practical effectiveness of this ministry model.

The degree to which these participants were motivated to see the urban context in a new light of Christian leadership is a sign of encouragement on two levels of conscious awareness. First it is a sign of encouragement because any true knowledge of the urban crisis must be action based. An effective urban ministry cannot be limited to just the boundaries of contemplation. This model of ministry suggests there can be no knowing without doing. The second sign of encouragement was men/women of purpose must be careful not to reject the leadership of others. There appears to be an ignorance among some leaders who misunderstand the pursuit to find answers to this crisis as arrogance. True leadership will create new definitions to see the crisis from a different point of reference.

It is our goal to move ministry beyond traditional boundaries. The plan is to relocate this model of ministry to San Diego, California, then to retool the leadership foundation based on an awareness of the new emergence and synergy which come from the new paradigms discovered during this research project. Ideally, Diarfa Institute of Urban Ministry will become the instructional arm of this ministry model; Diarfa Dialogue will become the inspirational arm of this ministry model for communications through television, radio and the newsletter; Diarfa Gospel Tabernacle will actually become the inspirational arm for this ministry model as we proclaim the Gospel message.

Ultimately, this research project will be transformed into a ministry model that reflects the dimensions as represented in Figure 32 below. In the final chapter, this researcher will reflect upon the recommendations to improve this model of ministry.



Fig. 32. Diarfa Gospel Ministries, Inc.: A Teaching Methodology.



## **CHAPTER SIX**

### **REFLECTIONS, SUMMARY AND CONCLUSIONS**

This research project began as a more systematic pursuit to study urban ministry and Christian leadership. It began with a question: What mean these stones? The insight and learning obtained from the implementation of this ministry model are numerous. Much has been achieved, yet even more needs to be accomplished to realize this researcher's vision. This was a wonderful and arduous four years. During this process the most enduring lesson was to grasp the real meaning of how important it is to depend on God.

The question is still unresolved. Yet this research project helped to provide a theological and biblical foundation to examine not only an infrastructure of the urban crisis, but also the interpersonal structure of this writer's own soul search. How often do we find the context of malignancy in the most unexpected places? Transformation, however, requires the prophetic insight and guts to change the conditions within us that encourage us to remain unyielding to the impulse to improve ourselves.

The crisis of the poor is overwhelming. However, the question remains nonetheless: What mean these stones? It is the opinion of this researcher that Christian leaders need to respond to the exploitation, oppression, injustice and violence within our urban communities with something more than a Sunday

morning worship service. It is a noble and inspirational gesture, but God did not give us His power to continue to remain either ignorant or forgetful of the degenerative conditions of poverty. We must find the guts to move beyond religiosity and examine the social conditions that create this crisis. This research project provided this writer the opportunity to join the fraternity of Christian leadership who has historically been moved to address the urban crisis.

It was clear there are no quick answers. Transformational leadership is a painful process of trial and error. History has taught us there are no universal solutions to poverty. In fact, the more one reflects upon the crisis, the more he or she wants to retreat back into old methodology that has betrayed the poor in the past. This doctoral project searched for innovative and creative methods to increase the conscious awareness of other Christian leaders, and to motivate them to also look for new methodologies to influence change in their practice of urban ministry. This research project is a model of ministry designed to improve the practice of urban ministry.

### **Some Reflections Upon the Ministry Model**

The Church, when at its best, has often not continued to be an advocate who promotes and initiates change in their lesson plan for the urban context of ministry. Unfortunately, there are few Christian leaders who are encouraged, equipped and empowered to address the urban crisis. Upon greater reflection, it seems apparent that an innovative ministry model could motivate Christian leaders to analyze what needed to be done in light of historically, biblically and

theoretically what had over the years been attempted to transform the crisis. The ideal was the best way to learn more about the urban crisis was to try to design a ministry model to transform it. However, from a ministry standpoint, the lessons learned from the simple implementation of this model of ministry have become foundational blocks to improve his practice. First, this research project has been useful as a method to pursue innovative and creative paradigms to improve Diarfa Gospel Ministry, Inc. One of the paradigms which has proven to be essential in the improvement of his ministry was the use of biblical foundations as a base for instructions and motivation.

The word of God must be used as a paramount source of motivation and inspiration. The challenges are too difficult to face based on just human and philosophical wisdom. An instructional library based on how God would interpret the crisis was very essential as a paradigm for Christian leadership. How to use the biblical text to motivate Christian leadership to practice ministry within an urban context was a priority in the development of this research project. This writer saw the bible as God's lesson plan to engage and empower others to transform the urban context.

More specifically, the insight from doing this research project consistently indicated that specific biblical skills were necessary to underscore the effective practice of urban ministry. It was critical to think biblically about a solution or resolution. The issues and problems of urban ministry were endemic within the urban context. Therefore, it was necessary to teach others how to apply Jesus' method of intervention as a tool for transformation.

The biblical text was a formidable tool. It was an excellent paradigm from which most every leader could draw upon for inspiration. It served as a common paradigm to help shape innovative solutions in a fashion to balance the facts of the urban context with the participants' faith in the biblical text. Ultimately, this writer considered biblical skills as very important as a tool to prepare Christian leaders for urban ministry.

The second foundational paradigm that rendered this research project so useful was it provided this writer a context for the assessment of his own professional leadership skills. The self-discovery indicated a wide range of skills that needed to be improved to become more effective as a Christian leader. His rigorous passion to equip others called for his willingness to reflect and examine, more honestly, some specific areas in his life, personal and professional, which needed greater development.

This research project was an important vehicle for this writer to develop and improve some key areas of his leadership such as: cognitive ability, communicative skills, and instructive attributes. This project proved to fully test him in many areas of leadership. It forced him to outline a teaching methodology to approach the practice of "Christian Leadership Within an Urban Context." It was a method that provided him an opportunity to encounter the issues of urban ministry from a position of a participant as well as a student. Clearly, most of his learning resulted from working with the design of a teaching methodology. Out of this methodological design, students were encouraged and motivated to become active participants to solve complex problems within an urban context.

This research project was actually designed to become a link between the writer's personal experience in the practice of urban ministry, and an opportunity to professionally educate or instruct others who were engaged in this practice. What was at one time theory now has been time tested as a ministry model. The writer's capabilities and potential have been enhanced through practice where it was acceptable to become a creative problem solver. The problems within the urban context taught him the importance of how functional it was to use a "Collaborative Partnership."

Consequently, the third paradigm has proven to be beneficial to the enhancement of this ministry model. It was the insightful learning acquired from using a team approach to urban ministry that was very helpful. The sign of true leadership is a measurement of how effectively one can energize followers to believe in the vision. There can be no transformation of the urban context without the help and assistance from others. This is simply why this researcher still believes that collaborative partnership is another crucial paradigm that came out of the development of this ministry model. The combination of other dynamic Christian leaders working together was an effective partnership for the enhancement of his ministry practice.

There was an opportunity to engage and involve diverse groups in this research project. To accomplish this task a leader must not become intimidated by diversity in the leadership style within the group. It is often out of this diversity that new ways to approach the issues are recognized. It is the role of leadership to embrace diversity rather than embalm it with various restrictive treatments that

render it useless. Being open to new ways of practice was a method to gain greater insight about the problem. The patterns that influence the urban crisis change from one generation to the next generation. One of the greatest hindrances to transformation is the lack of tolerance among leaders in the church for diversity.

This research project was designed to connect with other leaders in partnership. One of the other essential qualities of leadership this writer learned was the essence of collaborative partnership does not need to be competitive as a ministry practice. It is not necessary to promote yourself when God has given you an assignment. God will promote it. There is simply too much of the competitive spirit in ministry. Rather, what is needed is more of the spirit for collaborative partnership. The parameters of real transformation will be defined by a spirit of collaborative partnership. This does not mean agreement on every issue, but instead, it means acceptance of disagreement.

Another reason this ministry model proved to be a useful foundation was at a minimum, it improved his understanding of urban ministry. To become more successful as a Christian leader, this researcher had to become a learner. This meant study and work to become more skillfully engaged. The context of urban ministry is so dynamic that paradigms which were effective yesterday are today seen as misconceptions. A model of effective leadership must be one that is willing and able to make informed, thoughtful, judicious, and reasonable judgments in relation to the constant changes which are ongoing within the urban context.

A leaders in this context of ministry must learn to approach issues and problems with an increased level of conscious awareness. The pace of change has accelerated, multiple sources of information become necessary. To go beyond the visible problem, it is important to understand the rules are most often rewritten, the issues often defy predetermined solutions, and there will be an uncertainty about what to do in a variety of situations. Accordingly, as a leader, one must engage the situation as a learner. There is a paradigm of the learner-leader which must be understood and practiced.

Finally, given the urban crisis, Christian leaders are challenged to identify the issues, define solutions for the problem, and motivate others to engage in the transformation of the context. The challenge as this writer viewed the crisis, was to prepare leaders to transform the context of their ministry practice through a raised conscious awareness. The encouragement of leaders to think critically and biblically was an important component of this model. The main goal was directed toward a strategy to find a solution instead of having a fixation on the problem. And yet, the research pointed out, unless it was clearly reinforced, most leaders will just focus on the problem rather than apply their skill of analysis, use critical application of the bible for solutions, or revisit the problem from a historical point of reference. The pre-requisite for transformation is a raised level of conscious awareuess about the urban crisis.

The focus of this model of ministry was to get the leadership to explore wider and broader methods of conceptualization to encounter the crisis from an orientation of problem solving using a biblical model. New insights emerge as

one engages and encounters the problem. This was the reason a proactive model was recommended. When leaders wish to equip people for the tough jobs of urban ministry, it seems clear, they must provide them with metaphors and symbols which function to keep their mind focused on the solution instead of the problem.

During the crossing of the Jordan, this is what Joshua did when he erected those twelve stones in Gilgal. It was a methodology to recast the vision, and recount the victories instead of being reminded of the crisis that they had to encounter. Those stones were a legacy for the inspiration of the next generation. Good leaders always build a model as a source of inspiration and motivation for the next generation. The requirement of Christian leadership is to produce change. Often in areas of ministry, where Christian Leadership has no personal, experiential and spiritual skills, this can result in failure. It can result in frustration, disappointment, and discouragement when there are no metaphors erected as a source of inspiration and motivation.

### **The Replication of the Ministry Model**

The effectiveness of this ministry model can be measured in the sense of its replicability. This is another foundational paradigm that defines this research project. It can be replicated. It has been tested in three different urban contexts for reliability. This suggests the ministry model is a feasible method to equip and educate other Christian leaders for urban ministry. Since the lesson plan was designed to be used in components, it is a functional method for the church, classroom or a college seminar. The church Pastor can utilize this model as well



as the college professor. This method can be taught in either a series of lessons, or as a single and separate methodology.

Another important feature of this ministry model is the charts that this researcher designed. The charts provide a metaphorical view of the issues within the urban context from three levels of conscious awareness. 1) Information on the Context, 2) Instructions for the Client-Student, and 3) Inspiration about Jesus Christ. This grounded the learning biblically, historically, and theologically. The feasibility of using this model either in the local church or in the community college is a most important indicator of the ministry model's replicability of its components. It seems likely that learning will be increased through a process where shared values are identified metaphorically so as to clarify situations that need to be improved.

Therefore, charts are a unique method to encourage people to engage in dialogue around the specific issues or problem. The charts constituted the development of a creative mental frame of reference. This was helpful for the 1) identification of new patterns to analyze the issues, 2) formation of different view points as a part of the solution, and 3) modification of the methodological approach to ensure a culture of collective and collaborative learning.

In another sense, there was sufficient instructional information that could easily be expanded to use within a variety of group processes. This information was educational and could be utilized in Sunday School classes or types of mentor training. The instructional aspect of this model of ministry could accommodate a broad range of leadership training. Any of the instructional components of this

ministry model could be repeated to modify attitudes about the patterns of poverty and the requirements for Christian leadership.

It is surprising to reflect back on how this researcher's focus and expectations changed as he worked to expand the range of instructional material to teach the seminar. Most likely, anyone who replicates this model of ministry will also go through stages of transformation in their mental perception to define solutions. The pre-post survey seemed to validate that one goes through various stages of mental perception and transformation. This was one of the goals of the research project: to get the leadership to think about the problem with a new or different mindset. During this process vagueness about the role of Christian leadership becomes less veiled, draped in the cover of silence, and people are encouraged to approach issues in pursuit of versatile solutions.

Here again, a creative imagination was also an important aspect of this ministry model. The design of the assigned "home work" must be reflected upon critically. The assignments should generate enthusiasm rather than exhaustion. The evaluation from some participants in the seminar class indicated that this researcher needed to lighten up on the class assignments. In some ways this was indeed the correct approach. However, one must also be mindful that learning is a disciplined activity.

It is therefore beneficial not to overlook the balance between mediocrity and superfluity. The church is often caught assigning leadership roles to persons who are between these two expedient positions. The assignments, to be effective, must be explicit and expedient to foster enthusiastic learning. In this respect, the

feedback on the survey seemed to support the finding that they were enthusiastic about the research project.

This enthusiastic attitude can most likely be replicated when there is less vagueness and more variety and versatility in the instructional component of the ministry model. It is so important to get the class involved in a participatory fashion. This facilitates learning on multiple levels; it encourages diversity, it engages the group to work in unity, and it allows for new leadership styles to emerge from the interaction. Specific tasks often must be assigned intuitively based on the style of leadership that emerges from the group. An understanding of the key role players can contribute greatly to the attitude which will likely characterized the class. This was indeed the case in this research project.

The challenge of using this type of ministry model is to persuade Christian leadership to expand the boundaries of their ministry practice to examine old traditional approaches to the current issues in the urban community. This was the reason transformational leadership was taught as one of the paradigms. The question is not whether you will influence others, but how you will use your influence as a leader.

It is next to impossible to design a ministry model to help develop the leadership ability of other and not effectively influence one's own personal awareness of the need for improvements. This too is another essential component part of this research project for replication. It can transform the way one relates to others in leadership. The first stage in the influence of others is the ability to raise you own level of conscious awareness about leadership. A successful urban

ministry practice must be able to improve its relationships, attitude, vision, and the approach to the current issues. A commitment to personal transformation equips us to influence others to discover their ability to lead.

There was much learning acquired through the demonstrative approach to urban ministry. There is no substitute for some degree of experience. It is very helpful to learn how to relate to the issues within the urban context. Therefore, this researcher will offer some recommendations to promote the success of other models.

### **The Recommendations to Promote a Successful Ministry Model**

The implementation of this ministry model has sharpened this researcher's skills to lead others. It might be useful to recommend some methods to promote an even more successful ministry model. There were many ministry ideas that fizzled out and never materialized or came to fruition. This is the time to remain focused. It is important to trust the vision God has imparted into your spirit. Look very carefully at the process. Do not overlook the emergence of a synergy out of this experience. A fresh look at the ministry model is important to assimilate new insight to address the problem.

The first paradigm that this writer would recommend is there can be no transformation without information. Seek an understanding of the context. Get a realistic feel for the social conditions which impact the people who live in poverty. Seek to improve you own ministry perceptions; there is usually more

than one logical way to interpret what needs to be done to solve or resolve the problem.

Do not pollute the ministry model with an attitude of indifference toward the population who you are seeking to help or serve. The manner in which one defines the problem is exceedingly important from the standpoint of leadership. People have a greater tendency to follow leadership who have an intimate awareness of their condition. The illustrations included in this ministry model are cut from the fabric of real life.

The next recommendation is to address the problem from a collaborative partnership. The commitment to establish collaborative partnership will involve hard work. An isolation approach to this crisis will dash your vision. The goal is to influence change. Ministry without others to encourage and engage you in dialogue when your inspirational gauge reads empty is often unbearable.

Some of the simple yet most powerful insights this researcher discovered were those that resulted from collaborative partnership. The ministry model is refined through a climate where it is possible to discuss differences and resolve conflict from the foundational base of partnership. It works. It is important to trust the process. Get others involved early in the transformational process.

One way is to write other leaders and share your vision with them. Schedule time to meet with other leaders around their vision. Search for the commonality in the way others see the development of a solution. It is easier to define the problem than it is to develop a solution to resolve the problem. It is

important to remain positive in the face of adverse commentary. Move beyond just talking about the problem to a workable plan of your ministry model.

When this writer reflects back on the field experience, there were more visible weakness in this ministry model to which some readjusting was needed. Initially, the size of the target population for the seminar at Temple Bible College was to be 20 to 30 people. Retrospectively, this would have been too large of a population. The idea population size would be ten to fifteen. This would provide greater time to spend on more relationship enhancement. It was somewhat fortuitous that the actual size of the seminar population was ten.

Another change to improve the ministry model would include the reduction in the course assignments. There was too much included on the syllabus to get done in the assigned time frame. Develop a more practical lesson plan. Some of the details can be reduce. Many of the comments on the evaluation reflected the concern that there was too much work assigned. This must be balance between enough creative activity that will keep the class challenged and focused. Some experienced information overload. Too much information was included in the syllabus. However, the comments varied somewhat when the ministry model was replicated in the church. Many requested more time. The same seminar in the church was only two days instead of 12 consecutive Saturdays. The timeframe was four hours for both contexts. Additionally, the population was larger in the church.

One of the most important changes this writer would recommend is to put the charts and graphics on PowerPoint. This would significantly add to the

effectiveness of the presentation. Even though this material was placed in the hands of each participant, many of the comments suggested using PowerPoint to improve the class.

The field visit must be another area that is also given greater attention. The Temple Seminar failed in this area. The researcher thought it would be better if he allowed the class to confirm the visit and arrangements to the jail site. However, when the class arrived at the site, there was a different person on duty. The class was not able to engage the clients in bible study and spiritual dialogue. The next time this researcher would personally work out all the details for the field visit. This was an important component of the research project to sensitize the class to some realistic problems within the urban context. Give special attention to this area of concern.

The finding suggested there were areas that could be improved in this model of ministry. Nonetheless, this researcher is of the persuasion that the findings related to the implementation of the ministry model suggest it was effective.

The collective data from the surveyed populations indicated this model of instructions would sensitize the leadership in the church to the problems within the urban context. There was support that using this type of ministry model could raise the conscious awareness of Christian leaders about the need to transform the urban context.

The one last recommendation this researcher would add is verbal compliments are powerful metaphors. Simple, sincere and straightforward

statements of affirmation are significant methods to communicate appreciation. This will usually result in new levels of motivation. A good compliment can often be the best approach to increase the optimal level of class participation in the research project. Use words to build the self-esteem and affirm the confidence of those who you hope to influence through your style of leadership.

What every leader of the church must remember: this crisis is no respecter of persons. This research project was a poignant reminder that what appears to be merely a condition of humiliation and injustice for a few, left unchecked, can become the historical reality for the many. This urban crisis rudely demands the creative involvement of Christian leaders. The Gospel Message of Jesus Christ contains the empowerment and encouragement to change things. The question leaves the leadership of the church squirming to rise to a new level of Christian responsibility. One cannot practice Urban Ministry and not address the meaning of "These Stones."



**APPENDIX A**  
**CONFERENCE DATA**

## Word &amp; Power Conference Flyer

**Diarfa Gospel Ministries, Inc.****MISSION STATEMENT**

Diarfa Gospel Ministry is a Faith Based Organization. We have organized based on our Faith in God and will operate by our prayers to God for Directions.

The Mission of Diarfa Gospel Ministries (DGM) is to create an outreach program which promotes Christian fellowship, proclaims the Gospel of Jesus Christ, and prepares believers to pursue a lifestyle of empowered service through **edification, education, and evangelization**. D.G.M. believes it is God's desire to provide help for those who are hurting and hope for those who are searching for biblical answers to the problems of life. We believe that through the principles of a faith based organization and from the precepts of biblical teaching and preaching, believers will become empowered in their work for God.

This Ministry shall promote Christian Fellowship through Collaborative and Cooperative outreach with other Ministries and Churches throughout the world who are established to proclaim the Gospel of Jesus Christ. **Diarfa Gospel Ministries, Inc.** is "Dedicated To Bring God's People Together Through The Good News." Our Goal is four fold:

- To **ENCOURAGE** God's People to grow into Christian Maturity.
- To **EDUCATE** God's People for involvement in Christian Ministry.
- To **EQUIP** God's People for work in Christian Missions.
- To **EMPOWER** God's People for Christian Service in this New Millennium.

This Ministry will join hands with Churches and Congregations and reach across denominational, ethnic, racial and cultural lines to evangelize the disinherited people of the world.

## Don't Miss The Upcoming Word & Power Conference!

**Saturday, June 9 and Sunday, June 10, 2001**

The one thing needed within the church is the Vital Ministry of "Disciple Development". There is an essential need for the "Body of Christ" to be nourished and nurtured in the Lord's Work. **So don't miss it!**

This conference will help equip the believer with the correct tools in order to win souls for God's Kingdom. Men and women who attend **"The Word and Power" Conference** will return to their churches and start producing disciples for Christ. This conference will teach you to stop getting sidetracked. The challenge is to stop getting so caught up in doing that we forget what we are supposed to get done. **You can't afford to miss this conference!**

Christians are so busy doing everything except what they are called to do... That is Make Disciples! This conference will **EQUIP** and **ENCOURAGE** you to develop your ministry into a vital craft for the Lord's Work. **Don't delay! Fill out the registration form and mail it today in order to secure your place.** This promises to be an explosive move of God's Spirit and Power. Come and join us! **Don't Miss This Conference!**

### The experience will be life changing. It will:

- Root you in the basics of God's Word.
- Anchor your Faith in Praise, Prayer & Purpose.
- Strengthen your Christian Work.
- Encourage you to reach the lost for Christ.

There's a miracle waiting on you in Cincinnati. See you there! Don't miss it! For registration and additional information, please call Diarfa Gospel Ministries, Inc. at 513-242-6068.

## INSIDE

- Page 2 Message From Conference Host - Details of Upcoming Word & Power Conference
- Page 3 Community Profile - The Community Seeks Resolution
- Page 4 Word and Power Conference - Workshop Information & Speakers
- Page 5 Pastoral Corner - Rockdale Baptist Church's Pastor Speaks
- Page 6 Agency of Hope - Bro. Sonny James talks about The Share Program
- Page 7 What's The Word - Rev. Chester Towns, Jr. takes us Back to the Basics

• LOOK FOR THE NEXT DIARFA'S DIALOGUE IN SEPTEMBER! •

# WORD AND POWER CONFERENCE 2001

## WORKSHOP EVENTS

Saturday, June 9, 2001

8:00 a.m. - 2:00 p.m.

**Diarfa Gospel Ministries, Inc.**

*"Dedicated To Bring God's People Together  
Through The Gospel/Name,"*  
(513) 242-8868

8:00am Registration and Continental Breakfast

### Plenary Session I. Get Equipped for Service

10:00am Welcome

- Rev. Rousseau O'Neal, Pastor Rockdale Baptist Church
- Rev. L. Eugene Vaughn, Conference Host, President / CEO of Diarfa Gospel Ministries, Inc.

10:30am

1. The Spirits and the Unwired... Evangelist Claudette Foster (How to Witness) Louisville, KY
2. The Treasure in the Vessel... Pastor Gilbert Davenport (How to Stir Up Your Gift) Cincinnati, OH
3. The Secrets of Intercession... Minister Sheronda Eley (How to Pray with Power) Clarksville, IN
4. A message in the Song... Rev. William Grant (A Study of Psalms) Cincinnati, OH

11:35am

1. The Ten Pleasers... Minister Rosalind Edlee Grant (How to Exercise Your Faith in God) Louisville, KY
2. The Branch that Bears Much Fruit... Rev. William Locke (How to Abide in the Fruit) Jeffersonville, IN
3. It's Time to Change that Mind... Rev. L. Eugene Vaughn (How to Go From Milk to Meat) Cincinnati, OH
4. Don't Sweat The Small Stuff... Pastor MacArthur Penickton (How to Trust God and Not Worry) Jeffersonville, IN

### 12:35-1:30 Lunch On Your Own

1:35pm

1. Pass the Bible Please... Pastor Rousseau O'Neal Cincinnati, OH (How to be a Workman That Need Not Be Ashamed)
2. It's A Reasonable Service... Rev. John Martin (How to Present Yourself as a Living Sacrifice) Cincinnati, OH
3. Stay Out Of Reverse... Rev. L. Eugene Vaughn (How to Deal With Sin) Cincinnati, OH
4. The Weapons Of Warfare... Rev. Robert Grant (How To Stand Against The Enemy) Louisville, KY
5. Learn To Measure The Folds... Rev. Mike Martin (How To Open The Windows Of Heaven) Cincinnati, OH

### Plenary Session II. Go And Tell It For The Savior

2:00-4:00pm Community Outreach and Evangelism

- Team A Leader: Terry Reid Cincinnati, OH  
Team B Leader: Gary Anderson Los Angeles, CA  
Team C Leader: Rev. Robert Grant Louisville, KY

### Plenary Session III. Gospel Musical: Come and Praise Him with Songs

Don't Forget!!

There will be a great musical at 6:00pm tonight.  
Come Back and help us lift up the Savior in songs and praise

Special Guest Vocalist...The Dynamic Jermaine Kendall Moses

Page 4



**L. Eugene Vaughn**  
Conference Host



**Harp-O**  
Gospel Entertainer



**Rev. William Luster Locke**  
Mission Envoys



**Angela K. Martin**  
Vocalist



**Rev. M.A. Penickton**  
Evangelist



**Rev. Mike Martin**  
Evangelist



**Rev. John Martin**  
Evangelist

## Women at the Well Conference

# WOMEN AT THE WELL



**LEADERSHIP CONFERENCE 2002**

*Commemorative Program*



Rev. L. Eugene Vaughn  
Conference Host



**Diarfa Gospel Ministries, Inc.**  
P.O. Box 14528  
Cincinnati, Ohio 45250-0528  
(513) 242-6068  
DS6DGM@AOL.COM

*"Dedicated to Bring God's People  
Together Through The Good News"*

**Friday May 17<sup>th</sup> through Sunday May 19<sup>th</sup> 2002**

**Indiana University Southeast  
4201 Grant Line Road  
New Albany, IN 47150**

# Women at the Well

Leadership Conference 2002  
Indiana University Southeast  
May 17-19, 2002

*Catch the Spirit of Evangelism!*

A Message From the President...



## *It's Harvest Time!* (John 4:35-38)

In every generation, Jesus upsets the status quo to *set the captives free!* In the 4<sup>th</sup> Chapter of John, He uses a woman to *rebuke* and *rebuke* the ceremonial traditions of a generation which has restrained and restricted opportunity for ministry, based on race and gender! It is clear that Jesus did not mean for anybody to be relegated "just hearers" of God's word, but also doers of His work.

Nonetheless, there are some in every generation who keep alive the outdated ideal that God can only use those who are of a certain race, gender or status. May I remind you we are born again *not* to *conform* to the old ways, but to *inform* others of God's ways! *It is Harvest Time!*

The tragedy is not that we suffer rejection; it is that we fail to seek redirection! As the people of God, we are therefore all *ministers*. We cannot allow either church tradition or clergy position to keep us from the harvest because we feel rejected, disrespected and neglected. This is not the time to give up!

*Diana Gospel Ministries, Inc.*, challenges those who are called to the harvest to get back into the fields. Use your gifts to influence the world for Jesus! This is not *second-class* work! You have been called to a sacred service. The fields are already white and ready! Jesus is calling you to labor—*not* to look.

Ammons United Methodist Church Leadership Summit

## **Diarfa Gospel Ministries, Inc.<sup>®</sup>**

**"Dedicated to Bring God's People Together Through The Good News"**

*Presents*

### ***Leadership Summit 2003<sup>®</sup>***

**"I have called you to  
be leaders!"**



**DEVELOPING NEW LEADERSHIP FROM AN OLD LEGACY**

***Sunday, February 9, 2003***

***March 28- March 30, 2003***

## **AMMONS UNITED METHODIST CHURCH**

**Church Office: (513) 221-0911 Fax: (513) 961-3456**

**24 Hour Information Line: (513) 588-4268**

**1301 East McMillan at Ashland, Cincinnati, Ohio 45206**

**The Summit Host Is:**

**D.G.M.**

***Diarfa Gospel Ministries, Inc.***

**P.O. Box 14528**

**Cincinnati, Ohio 45250-0528**

**E-Mail: [d56dgm@aol.com](mailto:d56dgm@aol.com)**

**(513) 242-6068**



## LEADERSHIP SUMMIT<sup>®</sup>

DEVELOPING NEW LEADERSHIP FROM AN OLD LEGACY<sup>®</sup>

# 2003

March 28-30, 2003

AMMONS UNITED METHODIST CHURCH  
1301 EAST McMILLAN AT ASHLAND  
CINCINNATI, OHIO 45206  
(513) 221-0911

This conference is designed to encourage new leaders in the church and community to think "outside of the box" in an effort to reach those who are outside of the church. The goal of LEADERSHIP SUMMIT 2003<sup>®</sup> is to bring individuals and ideas together with a heart for outreach and development in the area of urban ministries.

### REGISTRATION INFORMATION

\*Conference fee is \$10.00 per person.

Please complete a registration card for each participant. This form may be duplicated as necessary. You may email registration to: [d56dgm@aol.com](mailto:d56dgm@aol.com).

Name (print or type)

Name

Address

City, State, Zip

Phone

Method of Payment:

Check

Money Order

Cash

Make Checks Payable to:  
Diarfa Gospel Ministries, Inc.  
P.O. Box 14528  
Cincinnati, Ohio 45250-0528  
(513) 242-6068

## Diarfa Gospel Ministries, Inc.<sup>®</sup>

ALSO PRESENTS:

Leadership Summit<sup>®</sup>  
Word & Power Conference<sup>®</sup>  
Women at the Wall Conference<sup>®</sup>

MUSICAL CONCERT IS FREE OF CHARGE & OPEN TO THE PUBLIC

EVERYONE IS WELCOME TO ATTEND THIS CONFERENCE!



## Diarfa Gospel Ministries, Inc.<sup>®</sup>

"Dedicated to Bringing God's People Together Through The Good News"

Presents

## Leadership Summit 2003<sup>®</sup>

Friday, March 28 through Sunday, March 30, 2003

DEVELOPING NEW LEADERSHIP FROM AN OLD LEGACY<sup>®</sup>

This conference will seek to **DEFINE NEW SOLUTIONS, DISCOVER NEW RESOURCES, and DEVELOP NEW RESOLUTIONS** to restore the legacy of church as a life-changing agent. This conference will show the needs for new leadership through:

- ♦ **Principles** whereby we can **Gauge** the changes needed in this new era!
- ♦ **Planners** who will **Guide** us into a greater understanding of this new era!
- ♦ **Prophets** who will **Give** us a deeper appreciation for spiritual expression in this new era!
- ♦ **Prophets** whereby we can **Generate** a more sincere interest for God's Kingdom Work in our new era!

## Diarfa Gospel Ministries, Inc.<sup>®</sup> Board of Directors

Gregory Anderson  
Los Angeles, CA

Evangelist Claudette Foster  
Louisville, KY

Cynthia Oglesby  
Cincinnati, OH

Pastor Robert Grant  
Louisville, KY

Pastor Terri Minnis  
Indianapolis, IN

Evangelist Keith Minnis  
Indianapolis, IN

Benny Jenkins  
Jacksonville, FL

Richard Walker  
Cincinnati, OH

John Shipochi  
Chula Vista, CA

Thomas M. Vaughn  
Cincinnati, OH

Minister Rosalind Edelen-Grant  
Louisville, KY

Gwen Talbot  
New Albany, IN

Rev. L. Eugene Vaughn  
President & CEO  
Cincinnati, OH

EVERYONE IS WELCOME TO ATTEND THIS CONFERENCE!

## Leadership Summit 2003<sup>®</sup>

For additional information, contact:

D.G.M.

Diarfa Gospel Ministries, Inc.<sup>®</sup>

P.O. Box 14528

Cincinnati, Ohio 45250-0528

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(513) 242-6068

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"Dedicated to Bringing God's People Together Through The Good News"

Presents

## Leadership Summit 2003<sup>®</sup>

"I have called you to  
be leaders!"



"Listen now, my people, and come to me, come to me, and you will have life! I will make a lasting covenant with you and give you the blessing I promised to David. I made him a leader and commander of nations, and through him I showed them my power. Now you will command foreign nations, as one time they did not know you, but now they will come running to join you! I, the Lord your God, the Holy God of Israel, will make all this happen; I will give you honor and glory." (Isaiah 55:3-5)



## DEVELOPING NEW LEADERSHIP FROM AN OLD LEGACY<sup>®</sup>

Sunday, February 9, 2003

5:30 p.m.

AMMONS UNITED METHODIST CHURCH

Church Office: (513) 221-0911 Fax: (513) 961-3456

24 Hour Information Line: (513) 588-4268

1301 East McMillan at Ashland, Cincinnati, Ohio 45206

The Summit Host is:

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P.O. Box 14528

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(513) 242-6068





## Diarfa Gospel Ministries, Inc.®

"Dedicated to Bring God's People Together Through The Good News"



Rev. L. Eugene Vaughn  
President/CEO  
Diarfa Gospel Ministries, Inc.  
Leadership Summit Host

### Mission Statement

*Diarfa Gospel Ministries, Inc. (DGM) is a faith-based organization. We have organized, based on our faith in God, and will try to operate by our prayer to God for direction.*

The mission of *Diarfa Gospel Ministries* is to create an outreach program that promotes Christian fellowship, proclaims the Gospel of Jesus Christ, and provides believers to pursue a lifestyle of empowered service through **edification, education, and evangelization**. DGM believes it is God's desire to provide help for those who are hurting, and hope for those who are searching for Biblical answers to the problems of life. We believe that through the principles of a faith-based organization, and from the precepts of Biblical teaching and preaching, believers will become empowered in their work for God.

This ministry shall promote Christian fellowship through collaborative and cooperative outreach with other ministries and churches throughout the World who are established to proclaim the Gospel of Jesus Christ.

*Diarfa Gospel Ministries, Inc. is dedicated to bring God's people together through the Good News. Our goal is four-fold:*

- ◆ To encourage God's people to grow into Christian maturity.
- ◆ To educate God's people for involvement in Christian ministry.
- ◆ To equip God's people for work in Christian missions.
- ◆ To empower God's people for Christian service in this new millennium.

This ministry will join hands with churches and social organizations to reach across denominational, ethnic, racial, and cultural lines to evangelize the disadvantaged people of the World.

## WORSHIP & DELIVERANCE SERVICE

6:00 p.m.  
February 9, 2003

### ORDER OF SERVICE

#### DEVELOPING NEW LEADERSHIP FROM AN OLD LEGACY<sup>SM</sup>

Isaiah 55: 3-5

CALL TO WORSHIP.....	Rev. L. Eugene Vaughn
PRaise & WORSHIP.....	Ammons U.M.C. Praise Team
Welcome.....	Pastor Fred Heath, Jr.
WORSHIP IN SONG.....	Evangelist Keith Minnis
PRAYER.....	Evangelist Teina Nelson
SCRIPTURE.....	Pastor Robert Grant
WORSHIP IN SONG.....	Pastor Terri Minnis
WORSHIP IN SONG.....	Richard Walker
Worship in Giving.....	Finance Committee
SOLOIST.....	Mary Dunklin
SPECIAL MUSICAL GUEST.....	Augusta Christian Church
INTRODUCTION OF SPEAKER.....	Rev. L. Eugene Vaughn
Worship In Word.....	Pastor Jacquelyn Powell
CALL TO DISCIPLINSHIP.....	Intercessory Prayer Team
REMARKS.....	Rev. L. Eugene Vaughn
BENEDICTION.....	Pastor Jacquelyn Powell

Pastor Frederick Heath, Jr.  
Leadership Summit Co-Host  
Ammons United Methodist Church  
1301 East McMillan Avenue  
Cincinnati, Ohio 45206



We thank Pastor Heath for his fellowship and support of Diarfa Gospel Ministries!

### Speaker's Biography:

Rev. Jacquelyn Elaine "Jackie" Powell  
Augusta Christian Church  
3445 West 71<sup>st</sup> Street  
Indianapolis, Indiana 46268-2448  
(317) 291-115

In October 1994, Rev. Jacquelyn Powell accepted her call to ministry. In 1997 she and her family relocated to Indianapolis where she worked as a Social Worker for the Indianapolis Public School System while attending Christian Theological Seminary full-time. Upon releasing leave, she and her family were led to join the light of the World Christian Church under the leadership of Bishop T. Gerrit Bonham, Jr. She also joined the Christian Fellowship Fellowship which is an organization founded by Bishop Benjamin to train ministers. This is where she received her training for pastoral ministry.

She completed her Master of Divinity in December 2001. Rev. Powell was called to pastor Augusta Christian Church (ACC) in January 2002. Under her leadership, the membership has more than doubled. She has baptized 15 people since beginning her position as Pastor. Although she is the Senior Pastor at Augusta Christian Church (ACC), she continues to work full-time at Forest Manor Middle School as a Social Worker.

Her personal vision is to empower others to overcome obstacles in their lives by developing an intimate relationship with Christ. She has a heart for souls and a desire to please God. Rev. Jacquelyn Elaine Powell is married to Elder Randy Powell, and is the mother of two sons, Keston and Keondre.

Favorite Scripture (Isaiah 61:1)

**DON'T FORGET TO MARK YOUR CALENDAR FOR  
MARCH 28-30, 2003!**



# Diarfa Gospel Ministries, Inc.®

"Dedicated to Bring God's People Together Through The Good News"

*Presents*

## *Leadership Summit 2003®*

**"I have called you to  
be leaders!"**



<sup>3</sup>"Listen now, my people, and come to me: come to me, and you will have life! I will make a lasting covenant with you and give you the blessings I promised to David <sup>4</sup>I made him a leader and commander of nations, and through him I showed them my power. <sup>5</sup>Now you will summon foreign nations; at one time they did not know you, but now they will come running to join you! I, the Lord your God, the holy God of Israel, will make all this happen; I will give you honor and glory." (Isaiah 55:3-5)



## **DEVELOPING NEW LEADERSHIP FROM AN OLD LEGACY©**

### *Leadership Summit 2003©*

*Friday, March 28 through Sunday, March 30, 2003*

**AMMONS UNITED METHODIST CHURCH**

**Church Office: (513) 221-0911 Fax: (513) 961-3456**

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**1301 East McMillan at Ashland, Cincinnati, Ohio 45206**

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**P.O. Box 14528**

**Cincinnati, Ohio 45250-0528**

**E-Mail: [d56dgm@aol.com](mailto:d56dgm@aol.com)**

**(513) 242-6068**

## THE WORKSHOP PROGRAM OVERVIEW

Saturday, March 29, 2003

8:00 a.m. – 6:00 p.m.

### 8:00 A.M. REGISTRATION LEADERSHIP SUMMIT

8:30 A.M.-10:00 A.M. **WORKSHOP** ..... Pastor Ray Young  
Calvary United Methodist Church  
Milford, Ohio

*Topic: An Analysis of the Spiritual Dimensions of Pastoral  
Leadership and Performance*

10:15 A.M.-11:45 A.M. **WORKSHOP** ..... Pastor Robert Grant  
River of Life Ministries  
New Albany, Indiana

*Topic: The Exploration of Community Involvement in Church  
Enrollment*

### 11:45 A.M.-1:00 P.M. LUNCH BREAK

1:00 P.M.-2:30 P.M. **WORKSHOP** ..... Pastor Terri Mimms  
Bethel Community Church  
Seymour, Indiana

*Topic: A Biblical Review of Women in Ministry*

2:45 P.M.-4:15 P.M. **WORKSHOP** ..... Richard Walker  
Master of Theology Student  
United Theological Seminary

*Topic: An Examination of the Component Principles of Good  
Stewardship*

### 4:15 P.M.-6:45 P.M. PRAISE & WORSHIP

**SERVICE** ..... Evangelist Trina Nelson

*Message: "I Have Called You to Be Leaders." Isaiah 55:3-5*

#### REGISTRATION INFORMATION

\*Conference fee is: 510.00 per person

Please complete a separate registration form for each participant. This form may be duplicated as necessary.  
You may Email registration to: [d56dgm@aol.com](mailto:d56dgm@aol.com).

Please print or type

Name \_\_\_\_\_

Address \_\_\_\_\_

City, State, Zip \_\_\_\_\_

E-Mail \_\_\_\_\_

Method of Payment: ☐ Check ☐ Money Order ☐ Cash ☐ Pay at Conference

Make Checks Payable to:  
Diarfa Gospel Ministries, Inc.  
P.O. Box 14528  
Cincinnati, Ohio 45250-0528  
(513) 242-6068

# LEADERSHIP SUMMIT 2003

MARCH 28-30 2003

AMMONS UNITED METHODIST CHURCH

**“ DEVELOPING NEW LEADERSHIP FROM AN OLD LEGACY “**

**This conference is designed to encourage new leaders in the church and community to think “ outside of the box “ in an effort to reach those who are outside of the church. The goal of LEADERSHIP SUMMIT 2003 is to bring ideas and individuals together who have a heart for outreach and development in the area of urban ministries.**

**This conference will seek to DEFINE NEW SOLUTIONS, DISCOVER NEW RESOURCES, AND DEVELOP NEW RESOLUTIONS to restore the legacy of church as a life-changing agent. This conference will sow the seeds for new leadership through:**

**Principles whereby we can Gauge the changes needed in this new era!**

**Planners who will Guide us into a greater understanding of this new era!**

**Pioneers who will Give us a deeper appreciation for spiritual expression in this new era!**

**Programs whereby we can Generate a more sincere interest for God's Kingdom Work in this new era!**

*ACTION PERSPECTUS*

**I. Plans Established**

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_

**II. Programs Enunciated**

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_

**III. Progress Expected**

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_

**D.G.M.**  
*Diarfa Gospel Ministries, Inc.*  
 P.O. Box 14528  
 Cincinnati, Ohio 45250-0528  
 E-Mail: D56DGM@AOL.COM  
 (513) 242-6068

**PROFESSIONAL ASSOCIATES  
 LUNCHEON**

United Theological Seminary

Friday, March 5, 2004

**Vernon Manor Hotel**  
 400 Oak Street  
 Cincinnati, Ohio 45219-2505  
 (513) 281-3300/(513) 281-8933 Fax  
 (800) 543-3999

*Welcome...From.....Rev. L. Eugene Vaughn  
Doctoral Candidate  
United Theological Seminary  
Dayton, Ohio*

*It is with a most heartfelt joy that this meeting is scheduled. I am so excited and encouraged by the way each of you have been so supportive of me during the organization of this doctoral project. Thanks for your commitment to help me reach this vision for ministry. Your partnership is indeed awesome!*

*I must say this: the satisfaction of working with you on this doctoral project is a significant measure of motivation. The particular professional qualities and the personal examples each of you bring to this project are significant. It is such a privilege to have you on my doctoral committee team! The level of success each of you have achieved truly motivates me to be more purposeful in the pursuit of this vision.*

*I am so blessed to HAVE YOU AS PROFESSIONAL ASSOCIATES!*

*Sincerely,*

*L. Eugene Vaughn*

*Welcome.....Rev. L. Eugene Vaughn  
Doctoral Candidate  
United Theological Seminary*

*Lunch*

*Inspirational Reflection..... Dr. J. R. Chisley  
Chairman  
Temple Bible College*

*Community Partnership.....Dr. Kim Richards  
Professor  
Cincinnati State College*

*Center of Leadership ..... Dr. Calvin A. Harper  
Development President  
Temple Bible College*

*Reflective Thoughts .....Dr. Kela O. Adams  
Professor  
Indiana University Southeast*

*Doctoral Project.....Rev. L. Eugene Vaughn*

*Group Dialogue*

*Closing*

## River of Life Full Gospel Ministries Conference



## RIVER OF LIFE FULL GOSPEL MINISTRIES

June 1, 2004

*Diarfa Gospel Ministries, Inc.  
Rev. Dr. L. Eugene Vaughn  
4215 Langley Ave  
Cincinnati, OH 45217*

*Rev. Dr. L. Eugene Vaughn,*

Thank you for accepting the invitation as our *Keynote Speaker* at our *Leadership Seminar. River Of Life Full Gospel Ministries Fellowship* will be the *Host* church. The seminar will begin at *10:00 A.M.* Enclosed is a Flyer indicating the time of each session. *We have you scheduled to preach on Sunday, June 20, 2004.* After speaking with you, we have decided to make arrangements for a hotel accommodation on *Saturday, June 19, 2004.* We will get back with you about the details. I am looking forward to sharing in the excitement of this special day with you. *"It was he who gave some to be apostles, some to be prophets, some to be evangelist, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up. (NTV)"*

*May God bless you in the working of ministry!*

In Christ's Love,

Rev. Robert L. Grant Jr

*River Of Life Ministries, P. O. Box 581, New Albany, Indiana 47151, Phone (502) 495-1684*

*"He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water."*

# **Diarfa Gospel Ministries, Inc.**

**REV. L. EUGENE VAUGHN**

DOCTORAL CANDIDATE  
UNITED THEOLOGICAL SEMINAR  
DAYTON, OHIO

ADJUNCT INSTRUCTOR  
TEMPLE BIBLE COLLEGE  
CINCINNATI, OHIO



**Presents**

**A**

## **Seminar on Christian Leadership**

**River Of Life Full Gospel Ministries**  
**659 South 27<sup>th</sup> Street**  
**Louisville, KY 40211**  
**REV. ROBERT L. GRANT**  
**PASTOR**

*Saturday, June 19, 2004*

*10:00 a.m.*

*&*

*Sunday, June 20, 2004*

*11:30 a.m.*

## SEMINAR ON CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT

Professor: Rev. L. Eugene Vaughn, D. Min.©

River of Life Full Gospel Ministries

### Leadership Seminar Evaluation Form

We are very interested in your opinions concerning the quality of this seminar. Please place a check within the scale, from excellent to poor, which indicates how you feel about each aspect of the presentation. Please complete this form and return it to the instructor before leaving the Seminar on Christian Leadership Within an Urban Context.

	Excellent	Good	Fair	Poor
1. <b>The Presenter</b> provided sufficient biblical examples to support his/her thesis position and/or principles.	✓			
2. <b>The Examples</b> were related to the topic of discussion.	✓			
3. <b>The Presentation</b> motivated you.	✓			
4. <b>The Presentation</b> influenced you to reconsider how you view Christian Leadership.	✓			
5. <b>The Presentation</b> helped you gain a new perspective on the Christian Life as a leader within an Urban Context.	✓			
6. <b>The Presentation</b> was gracious and given with confidence and clarity.	✓			
7. <b>The Presentation</b> influenced you to reconsider how you view Christian Leadership.	✓			
8. <b>The Presentation</b> challenged you to either make a change in your life or the life of your community.	✓			
9. <b>The Presenter</b> gave you some skill building tools to improve your style of leadership.	✓			
10. Effectiveness of the <b>Presenter's Presentation</b> .	✓			
11. New study techniques were learned from <b>This Presentation</b> .	✓			
12. <b>The Information</b> presented was helpful for your ministry.	✓			
13. <b>The Physical Facilities</b> were reasonably comfortable.	✓			
14. <b>The Presenter</b> was well prepared and knowledgeable about the topic.	✓			
15. <b>The Presenter</b> was responsive to student participation.	✓			

16. Give an **Overall Evaluation** of the Topic Presented.

The topic was so relevant in this season of ministry. I've learned how to be a learner/leader and I thank

Rev. Vaughn.

17. Please list ways in which **This Presentation** has helped you.

I read more and understand the importance of always increasing in knowledge and wisdom.

18. Please list ways in which **This Presentation** can be improved.

Continue to follow Holy Ghost.

19. **Suggestions and Comments.**

Keep on doing what you're doing.



## SEMINAR ON CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT

Professor: Rev. L. Eugene Vaughn, D. Min.©

River of Life Full Gospel Ministries

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	Excellent	Good	Fair	Poor
1. <b>The Presenter</b> provided sufficient biblical examples to support his/her thesis position and/or principles.	✓			
2. <b>The Examples</b> were related to the topic of discussion.	✓			
3. <b>The Presentation</b> motivated you.	✓			
4. <b>The Presentation</b> influenced you to reconsider how you view Christian Leadership.		✓		
5. <b>The Presentation</b> helped you gain a new perspective on the Christian Life as a leader within an Urban Context.	✓			
6. <b>The Presentation</b> was gracious and given with confidence and clarity.	✓			
7. <b>The Presentation</b> influenced you to reconsider how you view Christian Leadership.	✓			
8. <b>The Presentation</b> challenged you to either make a change in your life or the life of your community.	✓			
9. <b>The Presenter</b> gave you some skill building tools to improve your style of leadership.	✓			
10. Effectiveness of the <b>Presenter's Presentation</b> .	✓			
11. New study techniques were learned from <b>This Presentation</b> .	✓			
12. <b>The Information</b> presented was helpful for your ministry.	✓			
13. <b>The Physical Facilities</b> were reasonably comfortable.	✓			
14. <b>The Presenter</b> was well prepared and knowledgeable about the topic.	✓			
15. <b>The Presenter</b> was responsive to student participation.	✓			

16. Give an **Overall Evaluation** of the Topic Presented.

The topic presented was on target for the time and day of ministry, especially the harvest is ripe in the urban community.

17. Please list ways in which **This Presentation** has helped you.

Provoked thought and action to step up to the plate.

18. Please list ways in which **This Presentation** can be improved.

Really can't think of any improvements needed.

19. **Suggestions and Comments.**

Let the Lord continue to use you.

## SEMINAR ON CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT

Professor: Rev. L. Eugene Vaughn, D. Min.©

River of Life Full Gospel Ministries

### Leadership Seminar Evaluation Form

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2. <b>The Examples</b> were related to the topic of discussion.	√			
3. <b>The Presentation</b> motivated you.	√			
4. <b>The Presentation</b> influenced you to reconsider how you view Christian Leadership.	√			
5. <b>The Presentation</b> helped you gain a new perspective on the Christian Life as a leader within an Urban Context.		√		
6. <b>The Presentation</b> was gracious and given with confidence and clarity.	√			
7. <b>The Presentation</b> influenced you to reconsider how you view Christian Leadership.	√			
8. <b>The Presentation</b> challenged you to either make a change in your life or the life of your community.		√		
9. <b>The Presenter</b> gave you some skill building tools to improve your style of leadership.	√			
10. Effectiveness of the <b>Presenter's Presentation</b> .	√			
11. New study techniques were learned from <b>This Presentation</b> .		√		
12. <b>The Information</b> presented was helpful for your ministry.	√			
13. <b>The Physical Facilities</b> were reasonably comfortable.	√			
14. <b>The Presenter</b> was well prepared and knowledgeable about the topic.	√			
15. <b>The Presenter</b> was responsive to student participation.		√		

16. Give an **Overall Evaluation** of the Topic Presented.

Excellent – easily understood because of the way the topic and sub-topics were broken down and explained.

17. Please list ways in which **This Presentation** has helped you.

It helped me organize my thoughts, beliefs and actions in line with the Word in order to clarify my mission & goals in a way that will be more successful for the kingdom.

18. Please list ways in which **This Presentation** can be improved.

Overhead or Power Point Presentations & maybe a few days longer.

19. **Suggestions and Comments.**

## SEMINAR ON CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT

Professor: Rev. L. Eugene Vaughn, D. Min.©

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2. <b>The Examples</b> were related to the topic of discussion.	√			
3. <b>The Presentation</b> motivated you.	√√√			
4. <b>The Presentation</b> influenced you to reconsider how you view Christian Leadership.	√			
5. <b>The Presentation</b> helped you gain a new perspective on the Christian Life as a leader within an Urban Context.	√			
6. <b>The Presentation</b> was gracious and given with confidence and clarity.	√			
7. <b>The Presentation</b> influenced you to reconsider how you view Christian Leadership.	√			
8. <b>The Presentation</b> challenged you to either make a change in your life or the life of your community.	√			
9. <b>The Presenter</b> gave you some skill building tools to improve your style of leadership.	√			
10. Effectiveness of the <b>Presenter's Presentation.</b>	√			
11. New study techniques were learned from <b>This Presentation.</b>	√			
12. <b>The Information</b> presented was helpful for your ministry.	√			
13. <b>The Physical Facilities</b> were reasonably comfortable.	√			
14. <b>The Presenter</b> was well prepared and knowledgeable about the topic.	√			
15. <b>The Presenter</b> was responsive to student participation.	√			

16. Give an **Overall Evaluation** of the Topic Presented.

Powerful, empowering and moving. This topic should be presented in every church. I'm extremely happy that I was able to attend this class. This class showed leadership skills for every ministry in the church.

17. Please list ways in which **This Presentation** has helped you.

I've gained confidence, wisdom and self esteem in my calling. The kind of self esteem is not self physically it's self spiritually. Leadership was brought to physical understanding into God's spiritual body that dwells in me.

18. Please list ways in which **This Presentation** can be improved.

Tapes and Videos being available is only thing I can think of.

19. **Suggestions and Comments.**

I loved this class.

## SEMINAR ON CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT

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2. <b>The Examples</b> were related to the topic of discussion.	√			
3. <b>The Presentation</b> motivated you.	√			
4. <b>The Presentation</b> influenced you to reconsider how you view Christian Leadership.	√			
5. <b>The Presentation</b> helped you gain a new perspective on the Christian Life as a leader within an Urban Context.	√			
6. <b>The Presentation</b> was gracious and given with confidence and clarity.	√			
7. <b>The Presentation</b> influenced you to reconsider how you view Christian Leadership.	√			
8. <b>The Presentation</b> challenged you to either make a change in your life or the life of your community.	√			
9. <b>The Presenter</b> gave you some skill building tools to improve your style of leadership.	√			
10. Effectiveness of the <b>Presenter's Presentation</b> .	√			
11. New study techniques were learned from <b>This Presentation</b> .		√		
12. <b>The Information</b> presented was helpful for your ministry.	√			
13. <b>The Physical Facilities</b> were reasonably comfortable.	√			
14. <b>The Presenter</b> was well prepared and knowledgeable about the topic.	√			
15. <b>The Presenter</b> was responsive to student participation.	√			

16. Give an **Overall Evaluation** of the Topic Presented.

The presentation was powerful. It should be introduced to all leaders. We would invite this presentation back to our church. It could improve if our church had Power Point.

17. Please list ways in which **This Presentation** has helped you.

Teaches us how to be learner/leaders. It helps motivate and influence through in leadership. It helped me set standards in moving the leaders in a more effective way.

18. Please list ways in which **This Presentation** can be improved.

Power Point presentation with video input.

19. **Suggestions and Comments.**

Bibliography page was excellence.

## SEMINAR ON CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT

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2. <b>The Examples</b> were related to the topic of discussion.	√			
3. <b>The Presentation</b> motivated you.	√			
4. <b>The Presentation</b> influenced you to reconsider how you view Christian Leadership.	√+			
5. <b>The Presentation</b> helped you gain a new perspective on the Christian Life as a leader within an Urban Context.	√			
6. <b>The Presentation</b> was gracious and given with confidence and clarity.	√			
7. <b>The Presentation</b> influenced you to reconsider how you view Christian Leadership.	√			
8. <b>The Presentation</b> challenged you to either make a change in your life or the life of your community.		√		
9. <b>The Presenter</b> gave you some skill building tools to improve your style of leadership.	√+			
10. Effectiveness of the <b>Presenter's Presentation</b> .	√			
11. New study techniques were learned from <b>This Presentation</b> .				
12. <b>The Information</b> presented was helpful for your ministry.	√			
13. <b>The Physical Facilities</b> were reasonably comfortable.		√		
14. <b>The Presenter</b> was well prepared and knowledgeable about the topic.	√			
15. <b>The Presenter</b> was responsive to student participation.	√			

16. Give an **Overall Evaluation** of the Topic Presented.

Yes, every topic was well presented. \_\_\_\_\_

17. Please list ways in which **This Presentation** has helped you.

This presentation has helped me to dissect my ministry and it helped me REALLY see me. \_\_\_\_\_

18. Please list ways in which **This Presentation** can be improved.

It was ALL GOOD! \_\_\_\_\_

19. **Suggestions and Comments.**

Be Blessed! \_\_\_\_\_

Pilgrim Missionary Baptist Church Conference

## **Diarfa Gospel Ministries, Inc.**

**REV. L. EUGENE VAUGHN**

DOCTORAL CANDIDATE  
UNITED THEOLOGICAL SEMINARY  
DAYTON, OHIO

ADJUNCT INSTRUCTOR  
TEMPLE BIBLE COLLEGE  
CINCINNATI, OHIO



Presents

A

## **Seminar on Christian Leadership Within An Urban Context**

Pilgrim Missionary Baptist Church  
1525 Lincoln Avenue  
Cincinnati, Ohio 45206

Saturday, June 18, 2005  
8:00 a.m. – 10:00 a.m.

## SEMINAR ON CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT

Rev. L. Eugene Vaughn, D. Min.©  
United Theological Seminary  
Pilgrim Missionary Baptist Church

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3. <b>The Presentation</b> motivated you.	√			
4. <b>The Presentation</b> influenced you to reconsider how you view Christian Leadership.		√		
5. <b>The Presentation</b> helped you gain a new perspective on the Christian Life as a leader within an Urban Context.		√		
6. <b>The Presentation</b> was gracious and given with confidence and clarity.	√			
7. <b>The Presentation</b> influenced you to reconsider how you view Christian Leadership.				
8. <b>The Presentation</b> challenged you to either make a change in your life or the life of your community.		√		
9. <b>The Presenter</b> gave you some skill building tools to improve your style of leadership.	√			
10. Effectiveness of the <b>Presenter's Presentation</b> .		√		
11. New study techniques were learned from <b>This Presentation</b> .	√			
12. <b>The Information</b> presented was helpful for your ministry.	√			
13. <b>The Physical Facilities</b> were reasonably comfortable.		√		
14. <b>The Presenter</b> was well prepared and knowledgeable about the topic.	√			
15. <b>The Presenter</b> was responsive to student participation.		√		

20. Give an **Overall Evaluation** of the Topic Presented.

Very Good. \_\_\_\_\_

21. Please list ways in which **This Presentation** has helped you.

To stand firm in my belief and continue to walk upright with the Lord. \_\_\_\_\_

22. Please list ways in which **This Presentation** can be improved.

\_\_\_\_\_

23. **Suggestions and Comments.**

\_\_\_\_\_

## ***SEMINAR ON CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT.***

Rev. L. Eugene Vaughn, D. Min.©  
United Theological Seminary  
Pilgrim Missionary Baptist Church

### **Leadership Seminar Evaluation Form**

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2. <b>The Examples</b> were related to the topic of discussion.				
(3.) <b>The Presentation</b> motivated you.				
4. <b>The Presentation</b> influenced you to reconsider how you view Christian Leadership.				
(5.) <b>The Presentation</b> helped you gain a new perspective on the Christian Life as a leader within an Urban Context.				
6. <b>The Presentation</b> was gracious and given with confidence and clarity.				
(7.) <b>The Presentation</b> influenced you to reconsider how you view Christian Leadership.				
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(9.) <b>The Presenter</b> gave you some skill building tools to improve your style of leadership.				
10. Effectiveness of the <b>Presenter's Presentation.</b>				
11. New study techniques were learned from <b>This Presentation.</b>				
(12.) <b>The Information</b> presented was helpful for your ministry.				
13. <b>The Physical Facilities</b> were reasonably comfortable.				
14. <b>The Presenter</b> was well prepared and knowledgeable about the topic.				
15. <b>The Presenter</b> was responsive to student participation.				

16. Give an **Overall Evaluation** of the Topic Presented.

---

17. Please list ways in which **This Presentation** has helped you.

---

18. Please list ways in which **This Presentation** can be improved.

---

19. **Suggestions and Comments.**

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## SEMINAR ON CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT

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9. <b>The Presenter</b> gave you some skill building tools to improve your style of leadership.	√			
10. Effectiveness of the <b>Presenter's Presentation</b> .	√			
11. New study techniques were learned from <b>This Presentation</b> .	√			
12. <b>The Information</b> presented was helpful for your ministry.	√			
13. <b>The Physical Facilities</b> were reasonably comfortable.	√			
14. <b>The Presenter</b> was well prepared and knowledgeable about the topic.	√			
15. <b>The Presenter</b> was responsive to student participation.	√			

16. Give an **Overall Evaluation** of the Topic Presented.

Excellent – it is needed in the church in order for everyone to realize that everyone is a Christian leader and we need a vision.

17. Please list ways in which **This Presentation** has helped you.

Made me rethink the purpose of the scholarship committee. It also helped me to clarify my purpose.

18. Please list ways in which **This Presentation** can be improved.

Longer time – more time to develop a vision for committees.

19. **Suggestions and Comments.**

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2. <b>The Examples</b> were related to the topic of discussion.	√			
3. <b>The Presentation</b> motivated you.	√			
4. <b>The Presentation</b> influenced you to reconsider how you view Christian Leadership.		√		
5. <b>The Presentation</b> helped you gain a new perspective on the Christian Life as a leader within an Urban Context.		√		
6. <b>The Presentation</b> was gracious and given with confidence and clarity.		√		
7. <b>The Presentation</b> influenced you to reconsider how you view Christian Leadership.				
8. <b>The Presentation</b> challenged you to either make a change in your life or the life of your community.		√		
9. <b>The Presenter</b> gave you some skill building tools to improve your style of leadership.			√	
10. Effectiveness of the <b>Presenter's Presentation</b> .		√		
11. New study techniques were learned from <b>This Presentation</b> .			√	
12. <b>The Information</b> presented was helpful for your ministry.		√		
13. <b>The Physical Facilities</b> were reasonably comfortable.		√		
14. <b>The Presenter</b> was well prepared and knowledgeable about the topic.		√		
15. <b>The Presenter</b> was responsive to student participation.	√			

16. Give an **Overall Evaluation** of the Topic Presented.

The overall information presented was helpful. The information directed me to biblical text that encouraged me and motivated me to prepare for leadership.

17. Please list ways in which **This Presentation** has helped you.

It motivated me. It directed me to text that lifted and encouraged me.

18. Please list ways in which **This Presentation** can be improved.

Sound – I felt like presenter had to shout.

19. **Suggestions and Comments.**

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2. <b>The Examples</b> were related to the topic of discussion.		√		
3. <b>The Presentation</b> motivated you.		√		
4. <b>The Presentation</b> influenced you to reconsider how you view Christian Leadership.		√		
5. <b>The Presentation</b> helped you gain a new perspective on the Christian Life as a leader within an Urban Context.		√		
6. <b>The Presentation</b> was gracious and given with confidence and clarity.		√		
7. <b>The Presentation</b> influenced you to reconsider how you view Christian Leadership.		√		
8. <b>The Presentation</b> challenged you to either make a change in your life or the life of your community.		√		
9. <b>The Presenter</b> gave you some skill building tools to improve your style of leadership.		√		
10. Effectiveness of the <b>Presenter's Presentation</b> .		√		
11. New study techniques were learned from <b>This Presentation</b> .		√		
12. <b>The Information</b> presented was helpful for your ministry.		√		
13. <b>The Physical Facilities</b> were reasonably comfortable.		√		
14. <b>The Presenter</b> was well prepared and knowledgeable about the topic.		√		
15. <b>The Presenter</b> was responsive to student participation.		√		

16. Give an **Overall Evaluation** of the Topic Presented.  
It was an excellent topic for me. \_\_\_\_\_

17. Please list ways in which **This Presentation** has helped you.  
It has helped to study my Bible more. \_\_\_\_\_

18. Please list ways in which **This Presentation** can be improved.  
\_\_\_\_\_

19. **Suggestions and Comments.**  
\_\_\_\_\_

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3. <b>The Presentation</b> motivated you.	√			
4. <b>The Presentation</b> influenced you to reconsider how you view Christian Leadership.	√			
5. <b>The Presentation</b> helped you gain a new perspective on the Christian Life as a leader within an Urban Context.	√			
6. <b>The Presentation</b> was gracious and given with confidence and clarity.	√			
7. <b>The Presentation</b> influenced you to reconsider how you view Christian Leadership.	√			
8. <b>The Presentation</b> challenged you to either make a change in your life or the life of your community.	√			
9. <b>The Presenter</b> gave you some skill building tools to improve your style of leadership.	√			
10. Effectiveness of the <b>Presenter's Presentation</b> .	√			
11. New study techniques were learned from <b>This Presentation</b> .		√		
12. <b>The Information</b> presented was helpful for your ministry.	√			
13. <b>The Physical Facilities</b> were reasonably comfortable.	√			
14. <b>The Presenter</b> was well prepared and knowledgeable about the topic.	√			
15. <b>The Presenter</b> was responsive to student participation.	√			

16. Give an **Overall Evaluation** of the Topic Presented.

I really enjoyed how the topic was presented.

17. Please list ways in which **This Presentation** has helped you.

Gave me a better understanding which will help me to study my Bible more effectively and to grasp the text better.

18. Please list ways in which **This Presentation** can be improved.

To elaborate more on new study techniques.

19. **Suggestions and Comments.**

Maybe it could be an hour longer.

## SEMINAR ON CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT

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2. <b>The Examples</b> were related to the topic of discussion.	✓			
3. <b>The Presentation</b> motivated you.	✓			
4. <b>The Presentation</b> influenced you to reconsider how you view Christian Leadership.	✓			
5. <b>The Presentation</b> helped you gain a new perspective on the Christian Life as a leader within an Urban Context.	✓			
6. <b>The Presentation</b> was gracious and given with confidence and clarity.	✓			
7. <b>The Presentation</b> influenced you to reconsider how you view Christian Leadership.	✓			
8. <b>The Presentation</b> challenged you to either make a change in your life or the life of your community.	✓			
9. <b>The Presenter</b> gave you some skill building tools to improve your style of leadership.	✓			
10. Effectiveness of the <b>Presenter's Presentation</b> .	✓			
11. New study techniques were learned from <b>This Presentation</b> .	✓			
12. <b>The Information</b> presented was helpful for your ministry.	✓			
13. <b>The Physical Facilities</b> were reasonably comfortable.	✓			
14. <b>The Presenter</b> was well prepared and knowledgeable about the topic.	✓			
15. <b>The Presenter</b> was responsive to student participation.	✓			

16. Give an **Overall Evaluation** of the Topic Presented.

Very good – excellent.

17. Please list ways in which **This Presentation** has helped you.

As a leader – if I stick to the Bible and God's word, I will be a stronger leader.

18. Please list ways in which **This Presentation** can be improved.

None.

19. **Suggestions and Comments.**

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1. <b>The Presenter</b> provided sufficient biblical examples to support his/her thesis position and/or principles.	√			
2. <b>The Examples</b> were related to the topic of discussion.	√			
3. <b>The Presentation</b> motivated you.	√			
4. <b>The Presentation</b> influenced you to reconsider how you view Christian Leadership.	√			
5. <b>The Presentation</b> helped you gain a new perspective on the Christian Life as a leader within an Urban Context.	√			
6. <b>The Presentation</b> was gracious and given with confidence and clarity.	√			
7. <b>The Presentation</b> influenced you to reconsider how you view Christian Leadership.	√			
8. <b>The Presentation</b> challenged you to either make a change in your life or the life of your community.	√			
9. <b>The Presenter</b> gave you some skill building tools to improve your style of leadership.	√			
10. Effectiveness of the <b>Presenter's Presentation.</b>	√			
11. New study techniques were learned from <b>This Presentation.</b>	√			
12. <b>The Information</b> presented was helpful for your ministry.	√			
13. <b>The Physical Facilities</b> were reasonably comfortable.		√		
14. <b>The Presenter</b> was well prepared and knowledgeable about the topic.	√			
15. <b>The Presenter</b> was responsive to student participation.	√			

16. Give an **Overall Evaluation** of the Topic Presented.  
I need to change everyday what I do that I get closer to getting it right and be careful for who sees me and it effects them. (Be an example.) \_\_\_\_\_

17. Please list ways in which **This Presentation** has helped you.  
He has made me want to take another look at me. And made me want to help witness; to bring people to God. \_\_\_\_\_

18. Please list ways in which **This Presentation** can be improved.  
Visual: pictures – maps. \_\_\_\_\_

19. **Suggestions and Comments.**  
I feel the need to change. \_\_\_\_\_

# **Diarfa Gospel Ministries, Inc.**

**REV. L. EUGENE VAUGHN**

**DOCTORAL CANDIDATE  
UNITED THEOLOGICAL SEMINARY  
DAYTON, OHIO**

**ADJUNCT INSTRUCTOR  
TEMPLE BIBLE COLLEGE  
CINCINNATI, OHIO**



**Presents**

**A**

## **Seminar on Christian Leadership Within An Urban Context**

**Pilgrim Missionary Baptist Church  
1525 Lincoln Avenue  
Cincinnati, Ohio 45206**

**Saturday, June 25, 2005  
8:00 a.m. – 10:00 a.m.**

***How to Transform Christian Zeal  
Into  
Leadership Skill for Urban Ministry***

**Saturday, June 25, 2005**

Pilgrim Missionary Baptist Church  
1525 Lincoln Avenue  
Cincinnati, Ohio 45206

**INTRODUCTION**

*The purpose of this Leadership Seminar is to encourage, equip, empower and educate Christians to awaken their spiritual understanding in order to transform their conscious awareness in three (3) areas of Leadership Development.*

**I. Information on the Context**

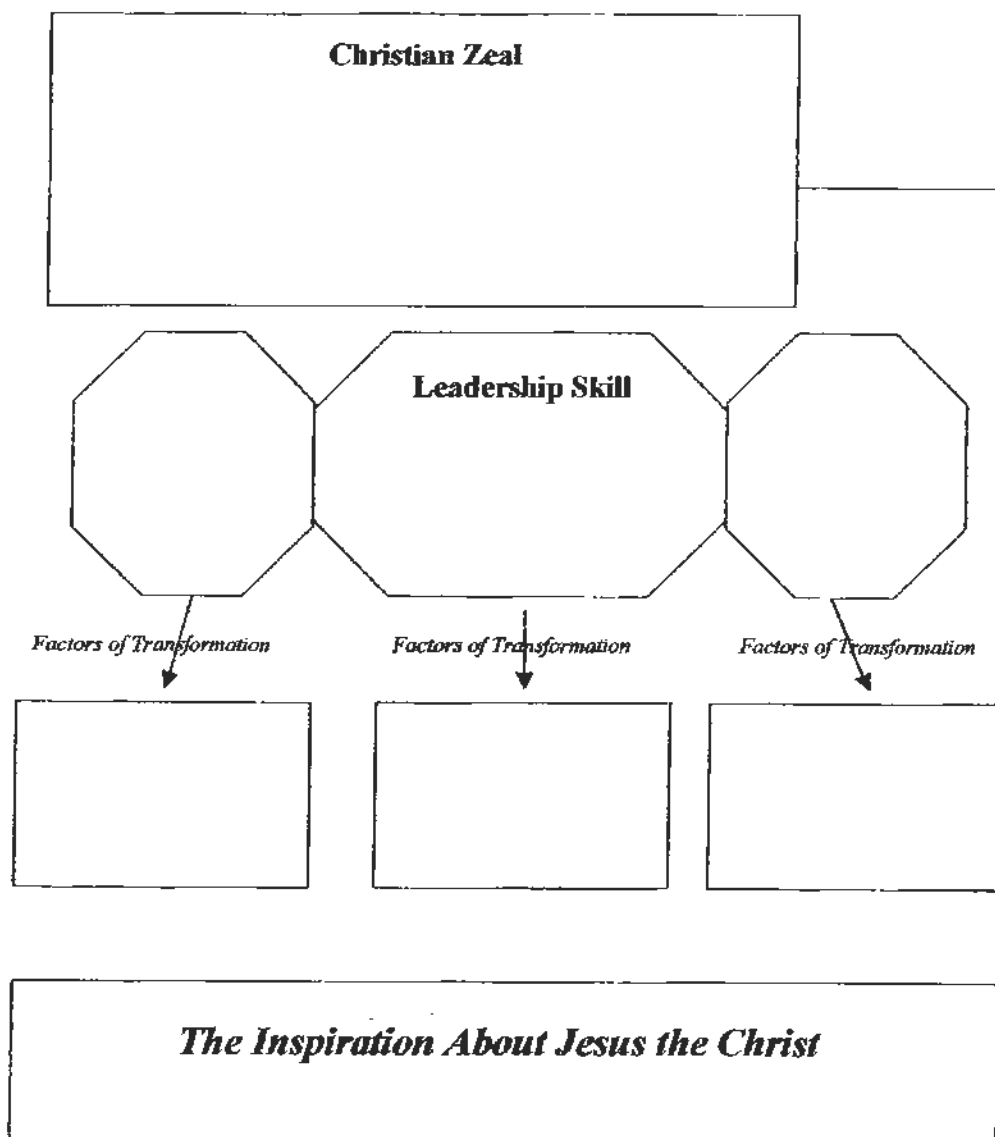
**II. Instruction of the Client**

**III. Inspiration About Jesus Christ**



## **Diarfa Gospel Ministries' Methodological Paradigm to Transform Christian Zeal into Leadership Skill**

*A Theological Conceptualization of Solutions for the Practice of Urban Ministry*



## SEMINAR ON CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT

Rev. L. Eugene Vaughn, D. Min. ©  
United Theological Seminary  
Pilgrim Missionary Baptist Church

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2. <b>The Examples</b> were related to the topic of discussion.	✓			
3. <b>The Presentation</b> motivated you.	✓			
4. <b>The Presentation</b> influenced you to reconsider how you view Christian Leadership.	✓			
5. <b>The Presentation</b> helped you gain a new perspective on the Christian Life as a leader within an Urban Context.	✓			
6. <b>The Presentation</b> was gracious and given with confidence and clarity.	✓			
7. <b>The Presentation</b> influenced you to reconsider how you view Christian Leadership.	✓			
8. <b>The Presentation</b> challenged you to either make a change in your life or the life of your community.	✓			
9. <b>The Presenter</b> gave you some skill building tools to improve your style of leadership.	✓			
10. Effectiveness of the <b>Presenter's Presentation</b> .	✓			
11. New study techniques were learned from <b>This Presentation</b> .	✓			
12. <b>The Information</b> presented was helpful for your ministry.	✓			
13. <b>The Physical Facilities</b> were reasonably comfortable.	✓			
14. <b>The Presenter</b> was well prepared and knowledgeable about the topic.	✓			
15. <b>The Presenter</b> was responsive to student participation.	✓			

24. Give an **Overall Evaluation** of the Topic Presented.  
It was very spiritual and I learned a lot.

25. Please list ways in which **This Presentation** has helped you.  
The teaching of it to us.

26. Please list ways in which **This Presentation** can be improved.  
It was fine.

27. **Suggestions and Comments.**  
We need to have more of these.

## SEMINAR ON CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT

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9. <b>The Presenter</b> gave you some skill building tools to improve your style of leadership.	√			
10. Effectiveness of the <b>Presenter's Presentation</b> .	√			
11. New study techniques were learned from <b>This Presentation</b> .	√			
12. <b>The Information</b> presented was helpful for your ministry.	√			
13. <b>The Physical Facilities</b> were reasonably comfortable.	√			
14. <b>The Presenter</b> was well prepared and knowledgeable about the topic.	√			
15. <b>The Presenter</b> was responsive to student participation.	√			

20. Give an **Overall Evaluation** of the Topic Presented.

The topic was presented well and examples were easy to understand.

21. Please list ways in which **This Presentation** has helped you.

It gave me a lot of reference material to refer to.

22. Please list ways in which **This Presentation** can be improved.

Tastefully done.

23. **Suggestions and Comments.**

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9. <b>The Presenter</b> gave you some skill building tools to improve your style of leadership.	√			
10. Effectiveness of the <b>Presenter's Presentation</b> .	√			
11. New study techniques were learned from <b>This Presentation</b> .	√			
12. <b>The Information</b> presented was helpful for your ministry.	√			
13. <b>The Physical Facilities</b> were reasonably comfortable.		√		
14. <b>The Presenter</b> was well prepared and knowledgeable about the topic.	√			
15. <b>The Presenter</b> was responsive to student participation.	√			

16. Give an **Overall Evaluation** of the Topic Presented.

No matter how hard it seems I can start over, get better, and become a learner.

17. Please list ways in which **This Presentation** has helped you.

Everyone can't just jump out and be a leader. Through preparation I can be anything. I must always remember yesterday -- today -- tomorrow -- God is the same.

18. Please list ways in which **This Presentation** can be improved.

Visuals: pictures - maps.

19. **Suggestions and Comments.**

Thank you just for having the willingness to help us, Dr. Vaughn, from the bottom of my heart.

## SEMINAR ON CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT

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2. <b>The Examples</b> were related to the topic of discussion.	√			
3. <b>The Presentation</b> motivated you.	√			
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5. <b>The Presentation</b> helped you gain a new perspective on the Christian Life as a leader within an Urban Context.	√			
6. <b>The Presentation</b> was gracious and given with confidence and clarity.	√			
7. <b>The Presentation</b> influenced you to reconsider how you view Christian Leadership.	√			
8. <b>The Presentation</b> challenged you to either make a change in your life or the life of your community.	√			
9. <b>The Presenter</b> gave you some skill building tools to improve your style of leadership.	√			
10. Effectiveness of the <b>Presenter's Presentation</b> .	√			
11. New study techniques were learned from <b>This Presentation</b> .	√			
12. <b>The Information</b> presented was helpful for your ministry.	√			
13. <b>The Physical Facilities</b> were reasonably comfortable.	√			
14. <b>The Presenter</b> was well prepared and knowledgeable about the topic.	√			
15. <b>The Presenter</b> was responsive to student participation.	√			

20. Give an **Overall Evaluation** of the Topic Presented.

---

21. Please list ways in which **This Presentation** has helped you.

---

22. Please list ways in which **This Presentation** can be improved.

---

23. **Suggestions and Comments.**

---

## SEMINAR ON CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT

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14. <b>The Presenter</b> was well prepared and knowledgeable about the topic.	✓			
15. <b>The Presenter</b> was responsive to student participation.		✓		

20. Give an **Overall Evaluation** of the Topic Presented.

The topic was timely and relevant to our society at this time. The topic was excellent.

21. Please list ways in which **This Presentation** has helped you.

He helped me see how I need to step up and take action, no being afraid of anything because I have power through the blood of Jesus Christ.

22. Please list ways in which **This Presentation** can be improved.

I would like more participation, possibly a syllabus before the seminar so we can review the material.

23. **Suggestions and Comments.**

Excellent, would definitely attend again.

## SEMINAR ON CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT

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United Theological Seminary  
Pilgrim Missionary Baptist Church

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9. <b>The Presenter</b> gave you some skill building tools to improve your style of leadership.	√			
10. Effectiveness of the <b>Presenter's Presentation</b> .	√			
11. New study techniques were learned from <b>This Presentation</b> .	√			
12. <b>The Information</b> presented was helpful for your ministry.	√			
13. <b>The Physical Facilities</b> were reasonably comfortable.	√			
14. <b>The Presenter</b> was well prepared and knowledgeable about the topic.	√			
15. <b>The Presenter</b> was responsive to student participation.	√			

16. Give an **Overall Evaluation** of the Topic Presented.

Transforming zeal into leadership skill was well planned and delivery was outstanding because of biblical and practical points shown throughout presentation.

17. Please list ways in which **This Presentation** has helped you.  
Breaking down the context.

18. Please list ways in which **This Presentation** can be improved.  
Continue with a longer period of time.

19. **Suggestions and Comments.**  
Dynamic!

## SEMINAR ON CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT

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United Theological Seminary  
Pilgrim Missionary Baptist Church

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5. <b>The Presentation</b> helped you gain a new perspective on the Christian Life as a leader within an Urban Context.			√	
6. <b>The Presentation</b> was gracious and given with confidence and clarity.	√			
7. <b>The Presentation</b> influenced you to reconsider how you view Christian Leadership.		√		
8. <b>The Presentation</b> challenged you to either make a change in your life or the life of your community.			√	
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10. Effectiveness of the <b>Presenter's Presentation</b> .	√			
11. New study techniques were learned from <b>This Presentation</b> .			√	
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13. <b>The Physical Facilities</b> were reasonably comfortable.	√			
14. <b>The Presenter</b> was well prepared and knowledgeable about the topic.	√			
15. <b>The Presenter</b> was responsive to student participation.	√			

16. Give an **Overall Evaluation** of the Topic Presented.

The Presenter was very knowledgeable in his preparation – it was remarkable.

17. Please list ways in which **This Presentation** has helped you.

To study more.

18. Please list ways in which **This Presentation** can be improved.

None to my knowledge.

19. **Suggestions and Comments.**

Excellent job.



## SEMINAR ON CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT

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United Theological Seminary  
Pilgrim Missionary Baptist Church

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13. <b>The Physical Facilities</b> were reasonably comfortable.	√			
14. <b>The Presenter</b> was well prepared and knowledgeable about the topic.	√			
15. <b>The Presenter</b> was responsive to student participation.	√			

28. Give an **Overall Evaluation** of the Topic Presented.

---

29. Please list ways in which **This Presentation** has helped you.

---

30. Please list ways in which **This Presentation** can be improved.

---

31. **Suggestions and Comments.**

---

**APPENDIX B**  
**CORRESPONDENCE**

November 12, 2003: Letter from Dr. Calvin Harper

## TEMPLE BIBLE COLLEGE

3202 READING ROAD • CINCINNATI, OHIO 45229 • 961-6077

### ADMINISTRATIVE STAFF

Calvin A. Harper, D.D.  
President  
John D. White, D.D.  
Administrative Dean  
Carl P. Atkins, D.D.  
Dean of Day College  
Ardie Brown Jr., D.D.  
Dean of Students  
James R. Chisley, D.D.  
Chairman of Trustees

November 12, 2003

Rev. L. Eugene Vaughn  
Doctoral Candidate  
United Theological Seminary  
Dayton, Ohio

Dear Rev. Vaughn:

This letter is sent to confirm our conversation on last week when I approved your request to do your Doctoral Dissertation at Temple Bible College.

This letter of Permission includes the following:

1. The subject of your Dissertation is Christian Leadership Within An Urban Context.
2. A major source of your research will come from an advanced course entitled Christian Leadership Within An Urban Context, which you will teach at Temple Bible College, 3202 Reading Road, Cincinnati, Ohio 45229.
3. There will be 12 consecutive class periods of 3 hours per class on Saturdays. The first class will meet on Saturday, February 21, 2004 from 9:00 a.m. until 3:00 p.m. Registration will be limited to 30 students in the class.
4. Office space will be provided for you at Temple Bible College.

I believe this covers everything we discussed. If there are additional matters or questions, please let me know.

With kind personal regards, I remain

Sincerely,



Dr. Calvin A. Harper  
President  
(513) 242-2013 -- home  
(513) 961-2600 -- church

November 25, 2003: Letter to Doctoral Project Team Members

D.G.M.  
**Diarfa Gospel Ministries, Inc.**  
 P.O. Box 14528  
 Cincinnati, Ohio 45250-0528  
 E-Mail: [D56DGM@AOL.COM](mailto:D56DGM@AOL.COM)  
 Office: (513) 242-6068 cell: (513) 253-3590

November 25, 2003

Form Letter

Dear Friend and Colleague,

I would like to take this opportunity to thank you for accepting the invitation to be a member on my doctoral project team. I am grateful and most appreciative that you have agreed to counsel, coach, and be a consultant to me. Please know that I treasure the rich scholarship that you will bring to this doctoral project.

I am extremely excited about the possibilities your insight and involvement will contribute to the level of my doctoral work. The Ultimate goal is to define and develop a doctoral project that will make a significant contribution to the field of ministry. I could not have put together a better project team!

The information on the proposed doctoral project is included for your reflections and review. Feel free to offer any recommendations and/or revisions. The title of the doctoral project is: ***Christian Leadership Within an Urban Context***. An abstract of the Project Proposal is included within the informational package. There is background information on each team member who will become professional associates of the doctoral project. I think we have the configuration of an excellent team! I am interested in your opinion of the team, after you have reviewed the information. This is so wonderful! I can't wait to get together.

It has taken me a while to develop this proposal. This is why I have taken so long to get this information into your hands. However, we now have a plan. I will look to you for ideas to refine and perfect it.

Our first meeting will not be necessary until after January 11, 2004. Can you believe how time is moving so fast? It is hard for me to keep up with this pace. But I press on!

Please notice the material in the ***Application for Candidacy Review*** packet. ***The Professional Associate Certification*** form needs to be signed and dated. Also would you please provide your educational qualifications in the space under "education" on the

Page Two  
November 25, 2003

Certification Form? Include any additional data or credentials you feel necessary. I will have your educational qualifications re-typed before it is submitted to the Doctoral Studies Committee. It would be helpful if I could have the **Professional Associate Certification Forms signed and returned to me before Friday, January 9, 2004**. The Project Proposal is yours to keep for review and reference.

Is this letter too detailed? I am working at keeping it simple. I don't want to overlook any essential information. If you have any questions or comments, please call me at the office telephone (513) 242-6068 or on the cell phone (513) 253-3590. When nothing else works, my E-mail is [D56DGM@aol.com](mailto:D56DGM@aol.com). This partnership will be dynamic!

Again, thank you very much for your willingness to share your experiences and for agreeing to make such a sacrifice that will add a favorable measure of encouragement, as I pursue this Doctor of Ministry Degree. May God's Grace and Mercy always guard your front door. You have made my door of opportunity open wider.

Sincerely,

I Remain!

Rev. L. Eugene Vaughn

LEV/mca

Enclosure

February 23, 2004: Letter to Dr. Calvin Harper

**D. G. M.  
DIARFA GOSPEL  
MINISTRIES, INC.  
P.O. BOX 14528  
CINCINNATI, OHIO 45250-0528  
(513) 242-6068  
D56DGM@AOL.COM**

February 23, 2004

Dr. Calvin A. Harper  
President, Temple Bible College  
Morning Star Missionary Baptist Church  
722 Oak Street  
Cincinnati, Ohio 45229

Greetings Dr. Harper!

Our luncheon is scheduled to be held at the Vernon Manor Hotel, on Friday, 5 March 2004 at 12:00 noon, in Cincinnati, Ohio. This letter confirms our luncheon time and place as definite. It will be wonderful to continue our fellowship and create new friendships. **I have embarked upon this educational adventure with a purpose to be trained and used to help those who are lost, last, and least!** As you have already learned from your studies, a study program of this nature is very challenging. I am so blessed to have you as Professional Associates!

It is with a most heartfelt joy that this meeting is scheduled. The details are finally worked out. I am so excited and encouraged by the way each of you has been so supportive of me during the organization of this doctoral project. Thanks for your commitment to help me reach this vision for ministry. Your partnership is indeed awesome!

I must say this: the satisfaction of working with you on this doctoral project is a significant measure of motivation. The particular professional qualities and the personal examples each of you bring to this project are significant. It is such a privilege to have you on my doctoral committee team! The level of success each of you have achieved, truly motivates me to be more purposeful in the pursuit of this vision.

In an effort to stimulate our time together, I want to follow the same format that I will use in this seminar. Therefore, I have assigned each of you a topic to reflect upon. My purpose is to provide you a sense of the format I have envisioned for the interaction and reflection that will take place in the seminar class. The seminar class will be designed with a focus on three modes of expression and reflection: and **Inspirational Method**, and **Educational Method**, and an **Informational Method**.

Upon your arrival, there will be an agenda for our meeting. In preparation for your topic of reflection, I have included the topic that has been assigned for you to address. Each person will be allowed 15 minutes to reflect upon his or her topic. There will be time allocated for questions that you may have for me. Listed below are the assigned topics of reflection for your consideration:

Dr. Chisley	Inspirational Reflection On The African American Church
Dr. Richards	The Church and the Concept of Community Partnership
Dr. Harper	The Ardie Brown Jr. Center of Leadership Development
Dr. Adams	Reflective Thoughts about L. Eugene Vaughn
Rev. Vaughn	Reflections on the Doctoral Project
Group Dialogue	Questions and Answers

**We will have additional guest who will attend our luncheon. I have invited Dr. Adkins and Dr. White, who are Board Members of Temple Bible College. Also invited are Cynthia Oglesby and Mimi Cummins Anderson, who assist with typing and administrative assignments. Their help is invaluable, as I must meet the doctoral deadlines.**

Finally, each of you plays a unique roll in this doctoral project to help keep my head and heart on track. Your professional uniqueness does not make the various gifts and skills that you bring to this project unequal, but just different! Again, and again, "good works" fail because people fail to partnership in the adventure of life! It is this futility of not being willing to share in the misfortune of those who do not have a purpose which moves and motivates me to continue this educational journey. My purpose is to make a difference in the life of those who have not recognized their purpose! I value your input in my life! Help me make a difference in the life of others! **Thank you for being so considerate and supportive in this project in development.**

Sincerely,

L. Eugene Vaughn

LEV/mca

Enclosures

February 27, 2004: Letter to Class Registrants

**D.G. M.**  
**DIARFA GOSPEL MINISTRIES, INC.**  
 P.O. BOX 14528  
 CINCINNATI, OHIO 45250-0528  
 (513) 242-6068  
**D56DGM@AOL.COM**

February 27, 2004

Dr. Calvin A. Harper  
 President, Temple Bible College  
 Morning Star Missionary Baptist Church  
 722 Oak Street  
 Cincinnati, Ohio 45229

Dear Dr. Harper:

Congratulations! You have made a decision to join a **Doctoral Study Project**. I am a researcher and a candidate in the Doctoral Program at United Theological Seminary in Dayton, Ohio. I am excited you have agreed to participate in this **Graduate Seminar on Christian Leadership Within An Urban Context**. The Seminar will meet for twelve (12) Saturdays beginning on March 6, 2004 at Temple Bible College from 9:00 a.m. to 3:00 p.m.

The Theological question that I encourage you to reflect upon as you prepare to participate in the seminar is: what are you doing with your gifts and talents? I trust you are serious about the enhancement and development of your leadership potential. In this seminar, you will be encouraged and equipped to enlarge your ministry. The course will also challenge you to use the **Biblical Text** to motivate and mobilize others within your context of ministry. The goal is to develop a greater consciousness with respect to the leadership role of the church.

Upon the completion of this seminar, those who finish the coursework will receive six (6) college credits. The results and findings of this **doctoral research project** will be published, and your contributions will be included in the doctoral dissertation to be completed in May of 2005.

Again, this seminar will seek to inspire the leadership of the church to design and develop educational methods for Christian Education. The research will seek to measure the level of knowledge each student already has with reference to leadership skills to transform the



urban context. **Each student will be required to complete the registration package that is included with this letter of introduction.**

As you are aware, the challenges in the African American Community are ripe for **Spiritual Transformation**. The intent of this seminar is to awaken the leadership potential you already possess, and encourage you to articulate solutions and resolutions to transform the crisis within our urban communities. Isn't it time for the Church to have a greater leadership role, and a greater voice of influence as we face these challenges? Therefore, the learning experience will incorporate selected readings, focused group reflections, sermon presentations, and ministry context visits designed to encourage your development of a leadership voice!

I extend a personal appreciation to each of you who have registered to participate in this doctoral research study project. I look forward to your scholarly suggestions, and the generous sharing of your special skills and talents. It is with enthusiastic anticipation that I await this opportunity to facilitate this educational endeavor.

See you on Saturday, March 6, 2004 at 9:00 a.m. Please feel free to contact me if you have any questions, concerns or comments. My telephone number is (513) 242-6068.

**Don't forget to bring your Bible!** Further, the following three (3) textbooks are required for the course:

Thurman, Howard. *Jesus and the Disinherited*. Boston: Beacon Press, 1976.

Monroe, Myles. *Becoming A Leader: Everyone Can Do It*. Lanham, MD: Pneuma Life Publishing, 1993.

Monroe, Myles. *Becoming A Leader Workbook*. Lanham, MD: Pneuma Life Publishing, 1993.

These books have been reserved, if you decide to purchase them, at the **Barnes & Noble Bookstore in Hyde Park**.

Yours in the struggle,

I Remain...

L. Eugene Vaughn  
Doctoral Candidate  
United Theological Seminar

LEV/mca

Enclosures

March 9, 2004: Letter to Dr. Kim Richards

**D. G. M.  
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P.O. BOX 14528  
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(513) 242-6068  
D56DGM@AOL.COM**

March 9, 2004

Dr. Kim Richards  
9582 Topeka Lane  
West Chester, Ohio 45069

Dear Dr. Richards:

I am sorry that we missed you at the Professional Associates Luncheon for my Doctoral Research Project last Friday. It was a very successful event.

Enclosed please find documentation provided at the luncheon, including the agenda for the luncheon, a brochure for my Seminar on Christian Leadership Within an Urban Context, and a description of the Doctor of Ministry program at United Theological Seminary.

Again, thank you for your participation in this endeavor.

Sincerely,

L. Eugene Vaughn  
Doctoral Candidate  
United Theological Seminar

LEV/mca

Enclosures

March 15, 2004: Letter to Luncheon Attendees

**D. G. M.  
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D56DGM@AOL.COM**

March 15, 2004

Dr. Kela O. Adams  
Professor of Education  
1808 Creekside Drive  
Clarksville, Indiana 47129

Dear Dr. Adams:

Hey! Finally we have put this luncheon together. We did it! It was fun! The food was good! Didn't you think so? However, the one thing which most impressed me, was being in the presence of good friends. Thanks for your encouragement!

In all candor, I appreciate the level of integrity, intelligence, and interest you bring to this doctoral project. I understand the personal adjustments each of you have made to ensure that this project is professional. It is important that you realize how I draw strength from you. You help me remain focused, self-motivated, and self-directed. Your support and enthusiasm is priceless!

As promised, attached is the syllabus which I designed for the leadership seminar. Please take some time and review the course syllabus. I would love for you to consider teaching one of the class sessions. Think about it! The books which you received are required texts for the course. This will provide you some background and basic guidelines on the topics of study for this seminar course.

Therefore, as I tackle the research design for this project, I recognize the need to draw from your experience as seasoned veterans. In this field of study, this type of project is called **Action Research**. At this phase (Phase III) of the doctoral program, **your professional advice and assistance with reference to principles to evaluate and monitor the project, plans to collect data, and techniques for the design and development of the research questionnaires**. These are areas of scholarship I hope to draw from with respect to your originality, imagination and creative approach to education.

The first class meeting was held on Saturday, March 6, 2004. It was a great session! The one aspect of this class which will be given emphasis is the improvement of practice rather than the production.

The vision which motivates this project is not meant to measure the progress of those in positions of Christian Leadership, but to encourage them to use and develop their potential to transform the Urban Context.

I hope the design of this project will encourage leadership and examine leadership potential and perceptions about doing ministry in an urban context. Again, thanks for your expressions of care and commitment to the success of this doctoral project.

Finally, in March (March 23-25, 2004), I will be back at school in Dayton. This is required time to meet with my Doctoral Mentor and Peer Group. Thereafter, it is my plan to schedule some time to meet with you again personally, and get some technical advice about the research

aspect of this project. I will call you in April to arrange a time frame which is workable for your schedule. It is a joy to have you on the team! The best work takes place when we enjoy it. This is not work for me, but a way to do service. God Bless you!

Your student in His Service,

L. Eugene Vaughn

LEV/mca

Enclosures:    Proposal for Things to Organize for Doctoral Study  
                     Syllabus

May 4, 2004: Sample Mid-Term Grade Letters

Reverend Sherwin Q. Ealy  
1117 Wionna Avenue  
Cincinnati, Ohio 45224

May 4, 2004

RE: Academic Mid-Point Grade Standing

Dear Reverend Ealy:

Community activities often demonstrate a level of leadership capacity! However, the capacity to lead a community in the activities of God demands a different level of leadership. I am fortunate to collaborate and partnership with a group of Ministers of the Gospel, at this stage of my career, who are energetic and committed to the discovery of new levels of leadership skills.

Do you remember what Dr. Myles Munroe said? Let me refresh your memory. He said: **"The Discovery of Self Is The birth of Leadership!"** This seminar has forced me to examine myself as a potential leader. Guess what I discovered? **I am still finding out new discoveries about myself! I hope you are discovering new things about your leadership potential also.**

It is awesome to discover new things about yourself. Things like: I need God even more than I realized. Things like: Trouble is part of God's preparation to teach me to trust Him! Things like: leadership is more involved than just being in front of the group: Things like: Only God could have organized a class on leadership, and drawn such wonderful men of devotion, as you have indeed emerged in becoming some of the most vibrant students of **"The Urban Context"**.

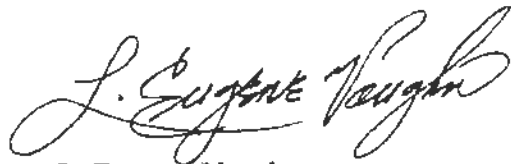
There's one thing more I have discovered. It is a new found appreciation for your friendship and fellowship. As we approach the conclusion of these last three (3) class sessions, there are three (3) complexities that underscores my feelings. First, these twelve (12) sessions seemed to have gone faster than I anticipated. Second, there was not enough time to share everything which was listed on the syllabus. Third, the time which we have spent together has been of such lasting significance! This experience will forever be of thematic value.

I cannot help but attempt to explore and evaluate the full meaning of our relationship, from both a spiritual and personal perspective. This is what theological reflection is all about!

Nevertheless, I must admit I have realized a spirit of love in your genuine generosity, and ongoing devotion to this project. The simple is always the best example to express ones appreciation. **Thanks to each of you!**

This brings me to the final conclusion of this letter. Thus, the task of giving information about your standing in the seminar at this juncture in your study. Below is what I have evaluated as your, “so to speak”, mid-point grade standing. Everybody has received 100 points for the work done on your “**Theological Reflection Papers**”. The remainder of your current grade is based on your, attendance, class participation, workbook assignments, and mid-term exam. **Be mindful this is a mid-point grade!** There is yet time to improve it, if you are so inclined to pursue a better grade.

The record indicates that at this mid-point stage your academic grade is: 80. This is not a final grade, but an indication of your current academic standing in this seminar on leadership. Let this increase your resolution to be challenged to improve your standing. The grade you finally get in this class will be a definition of your Values, Commitment and Determination to discover “**The Leader Within You**”! We have come too far now not to be all we can be. God Bless You!



L. Eugene Vaughn  
Adjunct Instructor  
Christian Leadership Within An Urban Context  
Temple Bible College & Seminary

September 1, 2004: Letter to Dr. Calvin Harper

**D. G. M.  
DIARFA GOSPEL  
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P.O. BOX 14528  
CINCINNATI, OHIO 45250-0528  
(513) 242-6068  
L.EUGENE.VAUGHN@SINCLAIR.EDU**

September 1, 2004

Dr. Calvin A. Harper  
President  
Temple Bible College  
I. 722 Oak Street  
P. O. Box 6235  
Cincinnati, Ohio 45229

Re: Student Seminar Grades and Doctoral Project

Dear President Harper:

Greetings! I write this letter to inform you and to thank you. The *Doctoral Seminar Project* that was conducted at Temple Bible College was an incredible success. The most immediate thought is to communicate my appreciation for your gracious support during the various stages of the seminar project.

Also, you should be aware that your help has given shape to this project through your sense of passion and encouragement. It was your sincere commitment to the academic process and your progressive views on the development of educational paradigms to communicate biblical truth and application that impressed me most. When I consider how God allowed us to cultivate this fellowship, this partnership, and has used the project to shape our friendship. . . it underscores how awesome this model can become when used for transformation by Christian Leaders in our community. God bless you Dr. Harper!

#### **Leadership Reflection**

This *Doctoral Seminar* reflects the hard work of many devoted and committed people. The ten (10) *Preacher-Leaders* have made such a valuable contribution to help shape the academic framework that undergirded this project. Much of the innovative approaches to the practice of ministry in an urban context were explored based on the considerable skills and talents of these *Preacher-Leaders* who participated in the seminar. I am

particularly grateful to each of them. Obviously, this letter must be shared with the *Preacher-Leaders* who graciously consented to be a part of this project.

To them and their commitment to “stay-the-course,” goes much of the credit for anything significant and valuable which may result from this *Doctoral Seminar Project*. And, once again, to you goes a considerable amount of thanks and appreciation for providing such a stimulating site to explore the challenges which Christian Leaders face as they do ministry in an urban context. Dr. Harper, you have been most hospitable!

## The Questions of Reality Remain

Certainly, this project has raised as many questions as it has answered. Theologically, this is good! However, there are times, as in this project venture, when the facts do not lead to clear and pat answers. Often the class ventured into the deep wilderness of God’s mystery and away from the security of knowing the correct answer. Educationally, this too is good! This is our indication that learning was taking place.

Actually, the purpose of this seminar was to raise questions about doing ministry in an urban context. This project did not find any easy answers. What we found, truthfully, was that we raised more questions than we answered! Honestly, the seminar proved *Baron Von Hegel’s* observation to be valid. “The deeper we get into reality, the more numerous will be the questions we cannot answer.” We found that to be true.

And yet, we did discover some definite answers to help focus our methods of Christian Leadership in the African-American Church and Community. Typically, the answers were frequently different from what the students, and often, the instructor expected. So there are many questions that I still must address.

## Some Measures of Concern

There are at least three (3) aspects of concern. The project seminar has clearly uncovered some areas of Christian Leadership which reflect and illustrate major needs which must be addressed before transformation can manifest as a process of change. For example, there are three (3) aspects of concern which become apparent:

1. The need for Christian Leadership to develop a clear purpose for urban ministry.
2. The need for Christian Leadership to define the Process for urban transformation, and
3. The need for Christian Leadership to demonstrate a genuine concern for the condition of the people.

These are three (3) aspects of major concern. These challenges rest at the *Church Door*, and with many of our Christian Leaders.



All of these concerns are engulfed in the need for Leadership in the Church to develop “A Lesson Plan!” This seminar clearly demonstrated that a plan needs to be written out, and not just

floating around in one’s head. Most of the students came to this seminar with an idea about Christian Leadership, but unable to actually write down a plan. Therefore, some initial assumptions about many African American, who do ministry, in an urban context were affirmed. There are many in Christian Leadership who need to learn how to develop “A Lesson Plan” for urban transformation.

For now, these questions are at the very heart of my doctoral research. Time must be given for simplification and clarification of the research model. Another characteristic of the doctoral dissertation is to promote an educational paradigm to teach, by precept and process, Christian Leadership so one understands his/her ministry purpose. The proof that one understands must be reflected in the clear and concise communication of a written plan that comprises the purpose of ministry.

This was a difficult task for many of the *Preacher-Leaders* in the seminar class. Here again, the research has illuminated this skill as a need for additional development. Although many of the students profess and proclaimed the zeal to become Christian Leaders, perhaps most surprisingly, the research project did not support the same level of skill as zeal!

Furthermore, many had not counted-the-cost in terms of the dedication and the amount of devoted study involved to acquire the level of skill to influence transformation in the urban community. Given the urgency, some appeared to be inflexible about the process. There was not enough time given in the seminar class for consideration of priority and process. This was an error solely contributed to the instructor as researcher. The energy was placed on methods of motivation to influence and inspire the class to mobilize others to become transformative leaders.

### *Transformation Is Not Incompatible With*

#### *Historical and Biblical Models*

*In the space of approximately one century apart, history has noted three (3) major periods of transformation.<sup>1</sup> First, the American Revolution (1776-1783) was a transformational event that ended with the establishment of the United States of America. This event was influenced and inspired from the motivational energy of transformative leadership. This was a war to achieve independence from Great Britain. Is the war for independence in the urban community, where many African-Americans are oppressed, any less important?*

---

<sup>1</sup> Donald T. Phillips and Martin Luther King, Jr., *Inspiration and Wisdom for Challenging Times* (New York, NY: Warner Books, Inc., Publishers, 1998), 1.

*Indeed, Christian Leadership in the African-American Church must realize that racism is incompatible with the idea of human rights.*

Next, the Civil War (1861-1865) was an extraordinary example of Leadership motivated and inspired models of transformation. Surely, the drugs and killings and police abuse is an urban crisis that needs to be eradicated. Who has developed "A Lesson Plan?" Is not this urban crisis incompatible with the principles of human rights? Given the situation in the African-American Community should not Christian Leadership meet the urban crisis with a zeal and skill for transformation? Then who is training Christian Leadership for this work?

Finally, the third transformational event recorded in history is the transformative acts of the Civil Rights Movement (1954-1968). This was a Christian Leadership induced and influenced movement of Transformation in the urban community. What's incompatible about the loss of hope, the denial of dreams, and sorrows of life without a vision is no new leadership is being developed from within the church. Was that the reality back then? The reality that most African-Americans face today in an urban context is no leadership from the Church! Our community needs to see examples of Christian Leadership that is not only passionate, but also prepared with a lesson plan!

Therefore, this seminar suggested that transformation of the urban context is not incompatible with the events of history and the biblical text.

#### *The Inspiration to Connect to Our History*

Is it surprising that the aim of this doctoral project is to inspire Christian Leaders to do scholarly research to connect with the historical models who influenced transformative acts? Only then can the leadership of men and women who were mobilized from within the Christian Church be appreciated! To clearly understand the urban crisis, is to submit oneself to develop the skills of Christian Leadership to transform the situation of so many African-Americans who hold membership in our Christian Churches. Must we wait another 350 years before a Christian Leader emerges with the skill, the zeal, and "A Lesson Plan" of a Dr. Martin Luther King, Jr.? Our Churches must be more responsive and proactive. Our Community deserves more!

Instead, we must teach Christian Leadership to lead by example. Seemingly, these are harder principles to practice than to either preach or teach. Frankly, the more demanding the *Spiritual Principles*, the more devoted our leaders must become, in order to teach such principles as practical application by transformation.

### Some Profound Challenges

For the most part, using the African-American Community as context has forced this doctoral student to reflect upon *theological principles* instead of *theoretical possibilities* to address the problem. It was the focus of the project seminar to force the students to

think solutions from the vast examples within the Biblical Text, then to use them as theological principles and biblical paradigms for transformation. The jury is still out as to how clearly this method was developed as part of the learning motif in the class. We can extrapolate from the level of student involvement in this seminar that many did wish to engage in the hard and difficult task of seeking solutions. Some others were less interested. This only illuminates the profound nature of the challenges that are before Christian Leadership

.Here again, even in this generation, as Dr. King so correctly articulated, “Rarely do we find men who willingly engage in hard, solid thinking. There is an almost universal quest for easy answers and half-baked solutions. Nothing pains some people more than having to think.” This is a profound challenge that many Christian Leaders in the African-American Church still resist. This paradigm for a lesson plan has profound implications. It is actually revolutionary when put into action.

Typically, we do not conceptualize the importance of historical connection. *The challenge for Christian Leadership is to connect the method of transformation with the historical models of imagination as a symbol of identification.* Our people need to see and understand Christian Theology in context of our African American experience. This doctoral project used the imagination of Dr. Howard Thurman and Dr. Myles Munroe as historical models for symbolic identification to rethink new solutions for the problem! *There is a biblical paradigm!*

Therefore, Dr. James Cone is another historical model for symbolic identification to rethink new solutions for the crisis within the urban context. These connections most definitely must be made and taught. To be sure, as Dr. James Cone has noted: “Theology is contextual language – that is – defined by the human situation that gives birth to it.” The purpose of this doctoral seminar was intended to give birth to new Christian Leadership for influence and transformation in the context of urban ministry.

### The Data Is Not Fully Tabulated

The results of this *Seminar On Christian Leadership Within An Urban Context* have not been fully tabulated. This is the task before this doctoral candidate. Therefore, from this point until the next doctoral intensive in 2005 of January, much of the time and energy will be given to the completion of this task. Otherwise, the work that has gone on to this date will not be completed on time.

### The Students’ Grades and Evaluations

Nevertheless, Dr. Harper, the evaluation and grades of the ten (10) *Preacher-Leaders* are herewith included for your consideration, review, and record. It was expressed and expected that the overall attendance, the participation, and the cooperation of each student would be excellent. Indeed, this was a gracious and gifted group of students. There was great diversity within this community of learners.

Moreover, these grades and evaluations recognize the level of diversity in the group as a class. Understandingly, leadership plans and ministry purposes were some of the elementary challenges. The class experience moved beyond the drama and embraced discourse and dialogue about the practice of ministry and Christian Leadership.

There were times when the group assignments expanded into disagreement over leadership style and vision. This properly was to be expected, and was probably an excellent learning resource. In fact, the complexities of the group assignment were reasonable times for reflection about levels and areas of leadership maturity. Each student had the opportunity to achieve self-awareness and the time to advance his position as a leader. Absolutely leadership was being born! These men are the birth of a nation for new leadership.

### This Is a Muddy Situation

Consequently, these men of vision, who graced this seminar with leadership passion and a presence which enriched this doctoral candidate's life, must know there is one excuse for their grades getting back so untimely. Carl Sandburg has conceptualized the situation very well. Therefore, I offer them this one excuse from the context of Mr. Sandburg's experience. He said:

*There is an eagle in me that wants to soar,  
and there is a hippopotamus in me that  
wants to wallow in the mud.*

Occasionally, since our seminar has ended, I have found myself working desperately to escape from some very muddy situations. Each of you surely realizes how difficult it is to move with speed when you have both feet stuck in the mud. Even with the greatest of intentions, and with effort that is clear and deliberate, the movement is slow.

Therefore, pause with me and reflect for a moment what it is like to be stuck with data and documents that must be *summarized, systematized, organized, and synthesized*. How relieved were you when you completed the final assignment? By All Means! I too needed a rest! I acted like a hippopotamus instead of the eagle that I desired to be like. That was it - the one excuse why the grades are late! Please forgive me, because I acted like a hippopotamus and wallowed much longer than I intended in the mud.

Nevertheless, I pray for each of you to be launched into orbit as God's glorious eagles of leadership. It is my hope that this doctoral seminar has provided you with some functional skills and promoted your passion for Christian Leadership within an urban context.

Finally, my renewed challenge to each of you is basic and unchanged. In short, I challenge each of you to develop the simple tools of biblical scholarship to shape your ministry and sharpen your craft as a skilled Christian Leader. Be a proclaimer of biblical

solutions and application. Dedicate yourself to the development of “A Lesson Plan.” Don’t forget that as leaders you influence others by your example.

It is my continued hope that each of you progressively become more deeply and intimately involved with the communication of principles for Christian Leadership. Remember, your presence in the doctoral project has restored my faith in the glorious work of God for which I am obsessed. This project has been awesome by being acquainted with each of you!

I Remain!

L. Eugene Vaughn  
Doctoral Candidate  
United Theological Seminary

LEV/mca  
Enclosures

cc: Dr. Sam Mann  
Dr. John Mendez  
Rev. Larry Martin  
Fermon Williams  
Jerome Clay  
Robert Boyd  
Min. Herschel G. Willis  
Min. Mark Bomar  
Minister Clarence Lec Smith  
Reverend Sherwin Q. Ealy  
George T. Moore  
Carlton A. Threatts  
Doctoral File

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# SEMINAR ON CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT

*Professor: Rev. L. Eugene Vaughn, D. Min. ©*

Temple Bible College

3202 Reading Road • Cincinnati, Ohio 45229 • 513-961-6077



## Student Grade Record

August 16, 2004

Fall Semester \_\_\_\_\_, Spring Semester \_\_\_\_\_, Summer X

**Graduate Seminar Project**

**L. Eugene Vaughn, D. Min. ©**

**Adjunct Professor**

	<u>A</u>	<u>B</u>	<u>C</u>	<u>D</u>	<u>F</u>	<u>Inc.</u>	<u>W</u> (withdrew)	<u>Date</u>
<u>Herschel Willis</u>				<u>X</u>				
<u>Larry Martin</u>		<u>X</u>						
<u>Clarence Smith</u>				<u>X</u>				
<u>Mark Bomar</u>			<u>X</u>					
<u>Fernon Williams</u>		<u>X</u>						
<u>George Moore</u>	<u>X</u>							
<u>Jerome Clay</u>	<u>X</u>							
<u>Carlton Threatts</u>		<u>X</u>						
<u>Robert Boyd</u>			<u>X</u>					
<u>Sherwin Ealy</u>			<u>X</u>					

Signature: \_\_\_\_\_ Date: \_\_\_\_\_

## **APPENDIX C**

### **CLASS & STUDENT DATA**

### INFORMATION ABOUT THE INSTRUCTOR:

❖ Rev. L. Eugene Vaughn has Pastored churches in Indiana and served as an Associate Pastor in San Diego, California and Cincinnati, Ohio. During the 1980's, he organized a street ministry to work with the Skid-Row Community in Los Angeles, California. He has a passion for ministry work within an Urban Context. His ministry focus is to mentor and motivate new leadership for ministry within the Urban Community through education and encouragement of Biblical Principles and Theological Precepts.

❖ Rev. L. Eugene Vaughn is the founder and current President and CEO of Diarfa Gospel Ministries, Inc., which is an Evangelical Ministry organized in 1994 to promote and proclaim the Gospel of Jesus Christ. His Academic Education Includes:

• Doctoral (D. Min.) Candidate United Theological Seminary Dayton, OH	Current
• BS Secondary Education Indiana University New Albany, Indiana	[1974]
• Masters of Social Work (MSW) University of Pennsylvania Philadelphia, PA	[1976]
• Lawyer's Assistant (CLA) University Law School of San Diego San Diego, CA	[1978]
• Academy of Certified Social Workers ACSW Fellowship Certification National Association of Social Workers	[1991]
• Licensed Social Worker (LSW) Certified State of OH	[2006]
• American Association of Christian Counselors AACC Fellowship Certificate Certified Biblical Counselor Light Learning Institute of Nashville, TN	[2001]

You can contact Rev. L. Eugene Vaughn either at (513) 242-6068 or  
[D56DGM@AOL.COM](mailto:D56DGM@AOL.COM).

### SEMINAR ON CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT

#### I. The Course Description:

What Mean These Stones: The Educational Development of New Paradigms for Christian Leadership in an Urban Context. This project is designed to develop leadership skills and equip leaders in Faith Based ministries, social and spiritual organizations, lay ministries and churches to become a greater influence for community transformation in the context of urban ministry. We will use Biblical models of Christian Leadership, educational techniques and methods will be explored, examined and evaluated for the development of leadership in an Urban Context.

#### II. The Objectives for this Course:

This Seminar will seek to *Define* Biblical solutions to resolve the crisis in our Urban Communities, *Discover* New Christian Leadership to educate, equip, and encourage ministries to relocate within the Urban Community, *Develop* new Christian Strategies and Educational Paradigms to help in the restoration of the drama and trauma within our Urban Communities.

#### III. The Vision of this Course:

This Seminar is designed to mentor and motivate leadership in Churches, Faith Based Organizations, Christian Education, Pastors, Christian Counselors and Community Lay Leaders to become transformational leaders in their approach to ministry within an Urban Context.

#### IV. The Goals for this Course:

The Seminar will sow the seeds of visionary leadership through four (4) Educational Strategies of teaching:

- Principles and Biblical precepts whereby the student can gauge the theological needs within an urban community to develop a ministry of transformation.
- Plans to examine Christian Models of Leadership to guide the student to become a mentor and motivator of others who do ministry within an Urban Context.
- Pioneers who have given the community a greater understanding of the role of Christian Leadership
- Programs whereby the student can generate a knowledge of new educational paradigms and operative strategies to use as models of Christian education within an Urban Context.

### SEMINAR ON CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT

Rev. L. Eugene Vaughn  
D. Min. ©  
Adjunct Instructor  
Temple Bible College

President of Diarfa Gospel Ministries, Inc.  
Doctoral Candidate  
United Theological Seminary  
Dayton, Ohio



### CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT

*Good leadership is a channel of water controlled by God;  
He directs it to whatever ends he chooses.*  
(Proverbs 21:1)

Dr. Calvin A. Harper  
President  
Temple Bible College

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Cincinnati, Ohio 45229  
(513) 961-6077

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P.O. Box 14518  
Cincinnati, Ohio 45250-0518  
E-Mail: [D56DGM@AOL.COM](mailto:D56DGM@AOL.COM)  
(513) 242-6068



## THE STUDENT WILL LEARN:

- ❖ To Explore the Urban Community for new motivational techniques and principles to enhance Christian Leadership Skills in their Ministry Context.
- ❖ How to approach transformational change using Educational Principles and Theological Precepts as a Biblical Foundation.
- ❖ To Understand Community-centered patterns and processes of resistance with new insight for change and education in the Church and Community.
- ❖ To Challenge and neutralize disruptive and conflictive group dynamics that become problematic to the definition of solutions.
- ❖ To Provide a Biblical interpretation of the context for his/her ministry service to the community.
- ❖ To Model for others, Principles and Precepts of Christian Leadership.
- ❖ To Cultivate a winning attitude within the context of his/her Ministry to influence others not to give up on their community.
- ❖ To Develop an organization plan with a Biblical Model to address and formulate solutions for the tough crisis issues within an Urban Context.
- ❖ To Inter-face with other professional leadership in the Urban Context to define the problems, defend the people, and develop programs to resolve the crisis in the community context.

## CLASS ARRANGEMENT, TIMES AND MEETING DATES:

There will be twelve (12) class meetings for a time period of four (4) hours per class on Saturdays. The first class will meet on Saturday, March 6, 2004, from 9:00 a.m. – 1:00 p.m. at Temple Bible College. Registration will be limited to thirty (30) students in a class. The last day of registration for the seminar is on March 5, 2004.

This Seminar is an advanced course on *Christian Leadership Within an Urban Context*. A Training Manual is included with the course instructions. All students must complete an informational package for enrollment. Informational packages can be obtained from the Temple Bible College office Mondays through Thursdays until 12:00 noon.

Classes will be held on Saturdays  
From 9:00 a.m. – 1:00 p.m.  
March 6, 2004 through May 29, 2004  
at  
Temple Bible College  
3202 Reading Road  
Cincinnati, Ohio 45229  
(513) 961-6077



*"This Course Is a Must for Every Christian Leader with the Zeal, but Limited Skills!"*

There Will Be Professional Speaker Presentations and Videos - Information to Help Focus Our Study Time.

## WHY REGISTER FOR THIS SEMINAR?

This course on *Christian Leadership Within an Urban Context* will:

- ❖ Train you to explore the Urban Community with new motivation to locate the untapped and untaught human resources within your context of Ministry.
- ❖ Teach you to fine-tune your theological and Biblical perspective on Urban Ministry.
- ❖ Inspire you to develop plans to challenge community leadership and help formulate solutions to address the tough issues in your ministry.
- ❖ Prepare you to define/develop a Biblical model of Leadership in your department of Christian Education.
- ❖ Cultivate the leader within you and help you develop the leadership that surrounds your Ministry.
- ❖ Restore a winning attitude to your approach to Ministry within an Urban Context.

If you do ministry in an Urban Context, you need to register for this Leadership Seminar.

## REGISTRATION FORM

- Registration Deadline: March 5, 2004.
- Registration is limited to first 30 students.
- The course includes a training manual and resource materials.
- Return to: *Diasfa Gospel Ministries, Inc.*  
P.O. Box 14518,  
Cincinnati, Ohio 45250-0518

Name: \_\_\_\_\_

Address: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Phone: \_\_\_\_\_

E-Mail: \_\_\_\_\_

Seminar Date Change Announcement

**A change of date!**

Enrollment is Now Open!!!!!!!!!!!!!!

Are you searching for an enriched educational opportunity to enhance your community and Christian leadership skills????

**LOOK NO FURTHER!!!!!!**

Come and enroll at Temple Bible College for its Saturday Advanced Leadership Seminar. This Seminar starts March 6.

This is an excellent opportunity to receive 6 College Credits toward your educational degree.

Hurry and enroll now. Class size is limited!

Please forward this email and share this information with your churches and Christian friends.

For additional information, please call (513) 242-6068

Rev. L. Eugene Vaughn

(forwarded by [AndersonPBS@fuse.net](mailto:AndersonPBS@fuse.net))

Leadership Class Registration Form

**SEMINAR ON CHRISTIAN LEADERSHIP WITHIN  
AN URBAN CONTEXT**

**Rev. L. Eugene Vaughn  
D. Min.©  
Adjunct Instructor  
Temple Bible College**

**President of Diarfa Gospel Ministries, Inc.  
Doctoral Candidate  
United Theological Seminary  
Dayton, Ohio**



**CHRISTIAN LEADERSHIP  
WITHIN AN URBAN CONTEXT**

*Good leadership is a channel of water controlled by God;  
He directs it to whatever ends he chooses.  
(Proverbs 21:1)*

**Dr. Calvin A. Harper  
President  
Temple Bible College**

**Temple Bible College  
3202 Reading Road  
Cincinnati, Ohio 45229  
(513) 961-6077**

**LEADERSHIP CLASS REGISTRATION FORM**

**CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT**

**Temple Bible College  
REGISTRATION LIST**

**Seminar Professor, Rev. L. Eugene Vaughn**

<b>Name</b>	<b>Rev. Larry Martin</b>
<b>Address</b>	<b>1010 Hollytree Drive</b>
<b>City, State, Zip</b>	<b>Cincinnati, OH 45251</b>
<b>Phone No.</b>	<b>XXXXXXXXXXXXXX</b>
<b>E-Mail Address</b>	<b>XXXXXXXXXXXXXXXXXX</b>

<b>Name</b>	<b>Joyce Partlow</b>
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<b>Name</b>	<b>Ralph Barnett</b>
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*Diarfa Gospel Ministries, Inc.*  
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**CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT**  
**Temple Bible College**  
**REGISTRATION LIST**

**Seminar Professor, Rev. L. Eugene Vaughn**

<b>Name</b>	<b>Min. Herschel G. Willis</b>
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<b>Name</b>	<b>Min. Mark Bomar</b>
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<b>E-Mail Address</b>	

<b>Name</b>	<b>Minister Clarence Lee Smith</b>
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<b>Phone No.</b>	<b>XXXXXXXXXXXXXXXXXXXX</b>
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<b>Name</b>	<b>Reverend Sherwin Q. Ealy</b>
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**CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT**  
**Temple Bible College**  
**REGISTRATION LIST**

**Seminar Professor, Rev. L. Eugene Vaughn**

<b>Name</b>	<b>Nathl. Moore</b>
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<b>City, State, Zip</b>	<b>Cincinnati, OH 45240</b>
<b>Phone No.</b>	<b>XXXXXXXXXXXXXXXXXXXX</b>
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<b>City, State, Zip</b>	
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<b>E-Mail Address</b>	

<b>Name</b>	
<b>Address</b>	
<b>City, State, Zip</b>	
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<b>E-Mail Address</b>	

<b>Name</b>	
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Application & Informational Packet for Students

**SEMINAR ON CHRISTIAN  
LEADERSHIP WITHIN  
AN URBAN CONTEXT**

**Rev. L. Eugene Vaughn  
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Adjunct Instructor  
Temple Bible College**

**President of Diarfa Gospel Ministries, Inc.  
Doctoral Candidate  
United Theological Seminary  
Dayton, Ohio**

**APPLICATION AND INFORMATIONAL PACKET FOR  
STUDENTS ENROLLED IN CHRISTIAN LEADERSHIP  
WITHIN AN URBAN CONTEXT**

**Dr. Calvin A. Harper  
President  
Temple Bible College**

**TEMPLE BIBLE COLLEGE  
3202 READING ROAD  
CINCINNATI, OHIO 45229**

# DOCTORAL STUDIES UNITED THEOLOGICAL SEMINARY

## CONTEXT STUDENT CERTIFICATION

**Name of Doctoral Candidate:** Rev. L. Eugene Vaughn

Description of proposed program: What Mean These Stones: The Educational Development of New Paradigms for Christian Leadership in an Urban Context. This project is designed to develop leadership skills and equip leaders in faith-based ministries, social and spiritual organizations, lay ministries and churches to become a greater influence for community transformation in the context of urban ministry. We will use biblical models of Christian Leadership, educational techniques and methods will be explored, examined and evaluated for the development of leadership in an urban context.

**Name of Student Context Associate:** \_\_\_\_\_

Address: \_\_\_\_\_ City: \_\_\_\_\_ State: \_\_\_\_\_

Zip Code: \_\_\_\_\_ Phone: (\_\_\_\_) \_\_\_\_\_

### Professional Status of Ministry

**Name of Ministry (Church, School, Organization):** \_\_\_\_\_

Address: \_\_\_\_\_ City: \_\_\_\_\_ State: \_\_\_\_\_

Zip Code: \_\_\_\_\_ Phone: (\_\_\_\_) \_\_\_\_\_

**Ministry Position:** \_\_\_\_\_

How long you have held this position: \_\_\_\_\_

Explain your major responsibilities: \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_



### Ministry Goals

Describe the goals you have for your ministry: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

### Education

**What is your current college classification?**

\_\_\_\_\_ Freshman      \_\_\_\_\_ Sophomore      \_\_\_\_\_ Junior      \_\_\_\_\_ Senior

**What is your highest level of formal education?**

\_\_\_\_\_ High School Graduate      \_\_\_\_\_ GED      \_\_\_\_\_ Some College

\_\_\_\_\_ Trade or Vocational School      \_\_\_\_\_ Seminary Training

\_\_\_\_\_ College Degree      \_\_\_\_\_ Graduate or Professional Degree

	School Name and Location	Dates Attended	Course	Degree
1.	_____	_____	_____	_____
2.	_____	_____	_____	_____
3.	_____	_____	_____	_____
4.	_____	_____	_____	_____

**What is your sex?**      \_\_\_\_\_ Female      \_\_\_\_\_ Male

**What is your age range?**

\_\_\_\_\_ 19-24      \_\_\_\_\_ 25-34      \_\_\_\_\_ 35-44      \_\_\_\_\_ 45-54      \_\_\_\_\_ 55-over

**In fifty (50) words or less, please explain what you hope to achieve from your participation in this doctoral seminar on Christian Leadership Within an Urban Context.**

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

### PROJECT ENDORSEMENT

**Name of Doctoral Candidate:** L. Eugene Vaughn

**Name of Context Associate:** \_\_\_\_\_

**Name of Pastor, Mentor, or Spiritual Advisor:** \_\_\_\_\_

**DATE:** \_\_\_\_\_

**Write a paragraph description that states your leadership style at the bottom of this page.**

[illegible]

Course Syllabus

## **SEMINAR ON CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT**

**Rev. L. Eugene Vaughn  
D. Min.©  
Adjunct Instructor  
Temple Bible College**

**President of Diarfa Gospel Ministries, Inc.  
Doctoral Candidate  
United Theological Seminary  
Dayton, Ohio**



### **SEMINAR COURSE SYLLABUS**

*Good leadership is a channel of water controlled by God;  
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**Dr. Calvin A. Harper  
President  
Temple Bible College**

**Temple Bible College  
3202 Reading Road  
Cincinnati, Ohio 45229  
(513) 961-6077**

**March 6, 2004 – May 22, 2004**

## Christian Leadership Within An Urban Context

*“Good leadership is a channel of water controlled by God;  
He directs it to whatever ends he chooses.”*

(Proverbs 21:1)

### Spring 2004 Seminar Course Syllabus Temple Bible College

Adjunct Instructor	Rev. L. Eugene Vaughn, D.Min.© United Theological Seminary Doctoral Candidate
Office Hours	Saturdays: 2:00 p.m. – 1:00 p.m.
Office Phone	513-253-3590 / 513-242-6068
Office Space	Administration Building Room 4
Class Times	Saturdays 9:00 a.m. – 1:00 p.m.
Seminar Dates	March 6 – May 22, 2004
Class	Room 9, Second Floor
Mtg. Room	<b><u>D56DGM@aol.com</u></b>
E-Mail	Temple Bible College
College	3202 Reading Road
Location	Cincinnati, Ohio 45229
Course Credit	6 Hours of College Credit
School Telephone	513-961-6077

#### I. The Purpose of This Seminar

The purpose of this seminar is designed to **equip, encourage and educate** Pastors, Christian Educators, Church Lay Leaders, Community Leaders, and Christian Counselors to develop a greater consciousness with respect to the transformation of the Urban Context. One of the primary focuses of this seminar is the challenges facing Christian Leadership. The student will review **leadership principles and biblical precepts** to grasp the unique characteristics necessary to become an effective leader in the Church within an urban context.

This seminar is a synthesis of biblical techniques and leadership methodologies to explore the skill necessary to transform the crisis within the urban context. The instructional methodology is designed to use: **The Biblical Text To Motivate and Mobilize Leadership For Work Within The Urban Context.** The goal is to motivate

Church Leaders to develop a style of Christian Ministry which is **Proactive Leadership, Provocative Leadership, and Prospective Leadership.**

There will be significant opportunities for the student to develop their cognitive and theological skills. These are essential for the interpretation of a biblical-based solution, the recommendations for leadership action and/or resolutions, and the definition of educational methods for the transformation of the crisis within the urban community. Here again, despite the many problems of leadership in the church, problems which have certainly been contradictive of the role of the Church as an agent of transformation, **God did not call the Church to reform the urban context . . . but to transform it.** This Seminar will teach students how to develop **A Biblical Lesson Plan for Transformation.**

Finally, Christian Leadership is fundamental to any process of transformation in the Urban Context. This Seminar will help shape and promote transformational and organizational change in the urban community. It is in this context of Christian Education that Church Leadership, as the stewards of the present age, must face the challenges for the transformation of the Urban Context. Since the challenges which the church and the community faces, within the urban context, are both familiar and fearful, this Seminar will seek to:

1. **Provoke Theological Reflection** through Peer Group Interaction and Exploration of educational methods.
2. **Evoke Biblical Inspiration** through the introduction of reading and written assignments.
3. **Invoke Spiritual Introspection** through the orientation to develop a transformational style of leadership.

This Seminar is designed with the intentional purpose that Church and Community Leaders are capable of this level of transformation in their styles of ministry.

### **The Course Description**

**What Mean These Stones: The Educational Development of New Paradigms for Christian Leadership in an Urban Context.** This project is designed to develop leadership skills and equip leaders in Faith Based ministries, social and spiritual organizations, lay ministries and churches to become a greater influence for community transformation in the context of urban ministry. This project will use Biblical models of Christian Leadership. Educational techniques and methods will be explored to examine and evaluate the student's development for leadership in an Urban Context.

### **The Objectives for this Course**

This Seminar will seek to ***Define*** Biblical solutions to resolve the crisis in our Urban Communities, ***Discover*** New Christian Leadership to educate, equip, and encourage ministries to relocate within the Urban Community, ***Develop*** new Christian Strategies and Educational Paradigms to help in the restoration of the drama and trauma within our Urban Communities.

## **The Vision of this Course**

This Seminar is designed to mobilize and motivate leadership in Churches, Faith Based Organizations, Christian Education, Pastors, Christian Counselors and Community Lay Leaders to become transformational leaders in their approach to ministry within an Urban Context.

## **The Goals for this Course**

The Seminar will sow the seeds of visionary leadership through four (4) Educational Strategies of teaching:

- **Principles** and Biblical precepts whereby the student can gauge the theological needs within an urban community to develop a ministry of transformation.
- **Plans** to examine Christian Models of Leadership to guide the student to become a mentor and motivator of others who do ministry within an Urban Context.
- **Pioneers** who have given the community a greater understanding of the role of Christian Leadership.
- **Programs** whereby the student can generate a knowledge of new educational paradigms and operative strategies to use as models of Christian education within an Urban Context.

## **This Course, Christian Leadership Within an Urban Context will**

- **Train** you to explore the Urban Community with new motivation to locate the **untapped** and untaught human resources within your context of Ministry.
- **Teach** you to fine-tune your theological and Biblical perspective on Urban Ministry.
- **Inspire** you to develop plans to challenge community leadership and help formulate solutions to address the tough issues in your ministry.
- **Prepare** you to define/develop a Biblical model of Leadership in your department of Christian Education.
- **Cultivate** the leader within you and help you develop the leadership that surrounds your Ministry.
- **Restore** a winning attitude to your approach to Ministry within an Urban Context.

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(30) students in a class. The last day of registration for the seminar is on March 5, 2004.

### **The Student Will Learn**

- **To Explore** the Urban Community for new motivational techniques and principles to enhance Christian Leadership Skills in their Ministry Context.
- **How to approach** transformational change using Educational Principles and Theological Precepts as a Biblical Foundation.
- **To Understand** Community-centered patterns and processes of resistance with new insight for change and education in the Church and Community.
- **To Challenge** and neutralize disruptive and conflictive group dynamics that become problematic to the definition of solutions.
- **To Provide** a Biblical interpretation of the context for his/her ministry service to the community.
- **To Model** for others, Principles and Precepts of Christian Leadership.
- **To Cultivate** a winning attitude within the context of his/her Ministry to influence others not to give up on their community.
- **To Develop** an organization plan with a Biblical Model to address and formulate solutions for the tough crisis issues within an Urban Context.
- **To Inter-face** with other professional leadership in the Urban Context to **define the problems, defend the people, and develop programs** to resolve the crisis in the community context.

### **Required Text Books**

Thurman, Howard. *Jesus and the Disinherited*. Boston: Beacon Press, 1976.

Monroe, Myles. *Becoming A Leader: Everyone Can Do It*. Lanham, MD: Pneuma Life Publishing, 1993.

Monroe, Myles. *Becoming a Leader Workbook*. Lanham, MD: Pneuma Life Publishing, 1993.

### **Bibliography**

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### **Class Activities**

The Class will use a variety of educational methods to promote learning. The specific goal is to get students involved in techniques to develop leadership skills for the transformation of the Urban Context. Class Activities will include:

1. Peer Group Interaction
2. Focused Reading Assignments
3. Special Guest Presentations
4. Biblical Interpretation of Scriptures
5. Lecture Topics
6. Role Play
7. Sermonic Presentations
8. Discussion Theological Solution/Resolution
9. The Development of Lesson Plans
10. Visitation of An Urban Context.

## Description of Course Assignments

The following is a tentative schedule of the course assignments! This schedule is subject to change at the discretion of the instructor as greater details on class activities become more clearly defined.

The following is a description of each course assignment. Details on the grading requirements and criteria will follow this description of the course assignments.

### *Course Examinations = 400 Points*

150 Midterm

250 Final Exam

**400 Points**

There will be two examinations in this course that comprise part of your grade. There will be **one midterm exam** and **one final exam**. These will consist of True and False, Multiple Choice, and Short Answers. The answers will come from assigned readings and lecture topics. The exams will allow you to learn while being held accountable for readings and class material. Given the wealth of information we will be exposed to and the objectives of this Seminar, **these two exams will** not test your ability to memorize concepts, but rather your ability to apply concepts.

### *Class Participation and Attendance = 100 Points*

The success of this class depends upon informed participation from students. So you will be expected to study the assigned readings **before** coming to class, reflect on the relevant issues, and contribute your ideas, opinions, and experiences to class discussions.

A record of attendance and meaningful class participation will be maintained. It is assumed that all students will be involved and participate in the course. Thus, attending every class, staying awake, paying attention, making relevant comments, and the like will earn a minimum of a B for the participation of the grade. Missing classes, not being prepared for class, etc. can lower that grade. It can be raised by meaningful contributions to discussions and exercises. It is an underlying purpose of this Seminar to provide opportunities for students to develop theological reflections and leadership skills that are essential to becoming a leader who will influence their context of ministry.

### *Peer Group Project = 200 Points*

There is a great deal of ministry that is done in groups and in isolation from peers. One of the concepts of this course is to develop skills to do ministry in partnership among peers. It seems critical that leaders must learn to become comfortable working with multiple-persons, multiple situations, multiple culture and people who have multiple levels of skills. The Peer Group Projects will assist in the professional appreciation of the skill levels of others with whom you must develop relationships and partnerships. We maximize our levels of leadership skill when we include peer groups.

**This is what we call Collaborative Learning.** This should be one of the most rewarding and beneficial aspects of this seminar. As colleagues, you will be graded on how well you work together with the other students in your Peer Groups as you develop and present a Peer Group Project. This is learning through collegial relationships!

The purposes of this assignment are: (a) to allow you to explore an area of interest in more depth, (b) to develop your familiarity with the **practice** of leadership principles, (c) to enable you to apply course concepts in analyzing actual instances of leadership within an urban context (d) to develop your skills in the research process, and (e) to develop your leadership skills.

**This project can take a number of different forms, but must include the following:**

- A coordinated group effort.
- A 10-12 page paper that reflects:
  - a focus on aspects of leadership and A Biblical Lesson Plan for Transformation;
  - reading outside of the required list of readings;
  - analysis of one or more real-life leader, leadership processes, or a recommended solution to a current crisis in the urban context.
  - Application of relevant concepts and/or theory of leadership.
- Planning and leading an entire class period focused on your chosen topic.

**Some sample projects include:**

- Critical analysis of a well-known individual's leadership as reported in books and/or the press;
- Analysis of leadership exhibited from a Biblical Text;
- Critical analysis of a local case study of leadership and change.

Regardless of the specific project, your group is required to do the following:

1. **Submit a 1-2 page proposal by April 10, 2004** describing your proposed project, in particular your goals, and your means of attaining the goals and meeting the specified criteria.
2. **Submit a 1-2 page plan for the class you will lead by April 24, 2004.**
3. Lead a class on your assigned date.
4. **Submit the final Peer Group Project on May 8, 2004 of 10-12 pages.** Your presentation will be graded for scholarship: organization, ability to summarize and critique the topic, skill to encourage classroom discussion, and professionalism.

### ***Theological Reflection Paper = 100 Points***

Each student will write a **Theological Reflection Paper** that will review, critique and summarize the leadership style of a character from the Bible. The paper should be no

more than 3-5 pages. Make copies for each class member. The presentation should be 15-20 minutes in length.

These are individual papers in which you will analyze Biblical Text focused on leadership and transformation issues, summarize your analysis in a brief paper, and be prepared to discuss it with the class. Your analysis must include:

- Brief identification of the major problems in the text
- Analysis of one or more of the major problems in depth using concepts from the course readings
- Recommendation of solutions, along with justification of the recommendations, again drawing on course readings.

You should be prepared to discuss your analysis in class on that day – including the possibility of an impromptu presentation addressing particular issues. The paper will be evaluated based on the clarity and persuasiveness of the arguments and the demonstration of understanding of the relevant theories and concepts of leadership.

***Visitation of An Urban Context = 50 Points***

Plans will be organized to have the class visit an urban situation or site and do ministry with the clients.

***Homework Assignments = 100 Points***

Additionally, over the course of the seminar, you will have homework assignments. They will consist of answers to the workbook. This will demonstrate your analytical/critical reflection, synthesizing and reaction response to questions from the book on leadership.

***Grading Scale***

Exam #1 – Midterm Exam	150
Exam #2 – Final Exam	250
Attendance and Participation	100
Theological Reflection Paper	100
Visitation of Urban Context	50
Homework Assignments	100
Leadership Lesson Plan for Class	25
Project Proposal (1-2 pages)	25
Final Peer Group Project Paper (10-12 pages)	200



We have 1000 possible points. The grading scale is as follows:

965 - 1000 points	A+
930 - 964 points	A
896 - 929 points	A-
865 - 895 points	B+
830 - 864 points	B
796 - 829 points	B-
765 - 795 points	C+
730 - 764 points	C
696 - 729 points	C-
665 - 695 points	D+
630 - 664 points	D
596 - 629 points	D
595 or fewer	F

Bonus points may be awarded for optional activities that arise related to the class (films, speakers, etc.).

### **Late Papers and Make-Up Exams**

Due to the structure of the course, it is greatly in the student's best interest to complete and submit all assignments on time. **The "late" policy for class is as follows:** Late papers (i.e., those not submitted by the beginning of the class time on the day that they are due) are subject to reduction of one letter grade per day that they are late (e.g., if submitted two days late, a paper that would have been a B- becomes a D-). **Papers more than three days late will not be accepted.** If you find yourself in an extreme situation that you believe warrants an exception to this policy, you can certainly discuss this situation with the instructor. You will need to provide documentation explaining the situation (and when possible, you will want to speak with me about such exceptions in advance). Please also note that although you are not welcome and encouraged to try to negotiate this policy for extreme situation, you should not assume that extensions will automatically be granted. Similarly, based on the structure of the course and the exam, it is important that you take the test on the assigned day. In general, make-up exams are not possible. Should you experience a serious problem that you believe warrants consideration, you may discuss this situation with the instructor (and provide relevant documentation). If necessary, such decisions will be made on a case-by-case basis, and again, you should not assume that extensions will be automatically or easily granted.

### **Cell Phones and Beepers**

Turn your cell phones and beepers off when you enter the classroom unless you have prior approval. These interruptions are distracting to your fellow classmates and professor. If your cell phone rings, you will be asked to stand and sing "I'm a Little Tea Pot" or a song decided by the class.

### A Comparison of Dialogue and Debate



Dialogue is collaborative: two or more sides work together toward common understanding.

*Debate is oppositional: two sides oppose each other and attempt to prove each other wrong.*

In dialogue, finding common ground is the goal.

*In debate, winning is the goal.*

In dialogue, one listens to the other side(s) in order to understand, find meaning, and find agreement.

*In debate, one listens to the other side in order to find flaws and to counter its arguments.*

Dialogue enlarges and possibly changes a participant's point of view.

*Debate affirms a participant's own point of view.*

Dialogue reveals assumptions for reevaluation.

*Debate defends assumptions as truth.*

Dialogue causes introspection on one's own position.

*Debate causes critique of the other position.*

Dialogue opens the possibility of reaching a better solution than any of the original solutions.

*Debate defends one's own position as the best solution and excludes other solutions.*

Dialogue creates an open-minded attitude: an openness to being wrong and an openness to change.

*Debate creates a close-minded attitude, a determination to be right.*

In dialogue, one submits one's best thinking, knowing that other people's reflection will help improve it rather than destroy it.

*In debate, one submits one's best thinking and defends it against challenge to show that it is right.*

Dialogue calls for temporarily suspending one's beliefs.

*Debate calls for investing wholeheartedly in one's beliefs.*

In dialogue, one searches for basic agreements.

*In debate, one searches for glaring differences.*

In dialogue, one searches for strengths in the other positions.

*In debate, one searches for flaws and weaknesses in the other position.*

Dialogue involves a real concern for the other person and seeks to not alienate or offend.

*Debate involves a countering of the other position without focusing on feelings or relationships.*

Dialogue assumes that many people have pieces of the answer and that together they can put them into a workable solution.

*Debate assumes that there is a right answer and that someone has it.*

Dialogue remains open-ended.

*Debate implies a conclusion.*

Adapted from a paper prepared by Shelly Berman, which was based on discussions of the Dialogue Group of the Boston Chapter of Educators for Social Responsibility (ESR). Other members included Lucile Burt, Dick Mayo-Smith, Lally Stowell, and Gene Thompson. For more information on ESR's programs and resources using dialogue as a tool for dealing with controversial issues, call the national ESR office at (617) 492-1764.

**Syllabus/Schedule for  
Christian Education Within An Urban Context**

<b>Class Date</b>	<b>Course Assignments</b>
Saturday, March 6, 2004	Introduction and Orientation of Course Outline.
↓	<b>*Give Pre-Test</b>
↓	Read <i>Becoming a Leader</i> , pages 1-29 and Answer Questions in Workbook, Chapters 1 and 2
↓	Explain Information Packet to Class
Saturday, March 13, 2004	Introduction of <i>Jesus and the Disinherited</i> : Read the Foreword and the Preface
↓	Read Joshua Chapter 4. Define Peer Groups and Organize Class into Groups.
Saturday, March 20, 2004	<i>Becoming a Leader</i> : Read Chapters 3-4.
↓	Answer Questions in Leadership Workbook. <b>*Theological Reflection Paper Due, 3-5 pages.</b>
↓	Class Discussion of Theological Papers.
Saturday, March 27, 2004	<i>Becoming a Leader</i> : Read Chapters 4-5.
↓	Answer questions in Leadership Workbook.
↓	<b>Lecture Topic: A Pulpit Without a Lesson Plan!</b>
↓	<b>*Midterm Review and Summary.</b>
Saturday, April 3, 2004	<i>Jesus and the Disinherited</i> : Read Chapters 1-2. Peer Group Discussion on the Chapters.
↓	Read: "The Crisis of Black Leadership" in the book by Dr. Cornel West, <i>Race Matters</i>
↓	Peer Group Discussion on Leadership Issues in this article
↓	<b>*Midterm Examination.</b>
Saturday, April 10, 2004	<i>Becoming a Leader</i> : Read Chapter 6.
↓	<b>Lecture Topic: Leadership Zeal with Limited Skill!</b>
↓	Answer Questions in Leadership Workbook.
↓	Special Guest Presentation.
↓	<b>*Project Proposal Due, 1-2 pages.</b>
Saturday, April 17, 2004	<i>Becoming a Leader</i> : Read Chapters 7-8.
↓	Answer questions in Leadership Workbook.
↓	<i>Jesus and the Disinherited</i> : Read Chapters 3-4.
↓	Peer Group discussion on Deception and Hate

Class Date	Course Assignments
Saturday, April 24, 2004	<b>Lecture Topic:</b> Using the Biblical Text to Mentor, Motivate, and Mobilize Leadership for Work Within the Urban Context
↓	<b>*Leadership Lesson Plan Due, 1-2 pages.</b>
↓	Visitation of Urban Context
Saturday, May 1, 2004	<i>Becoming a Leader:</i> Read Chapters 9-10.
↓	Answer questions in Leadership Workbook.
↓	Read: “ <i>The Black Church: Spiritual Values and Community Reform</i> ” in Andrew Billingsley’s <i>Climbing Jacob’s Ladder</i>
↓	Peer Group Discussion on the Issue: <b>Student Leadership of Class.</b>
Saturday, May 8, 2004	<i>Becoming a Leader:</i> Read Chapter 11.
↓	<i>Jesus and the Disinherited:</i> Read Chapter 5 and Epilogue.
↓	<b>*Student Leadership of Class.</b>
↓	Peer Group Discussion on concept of Dr. Howard Thurman’s book.
Saturday, May 15, 2004	Course Review for Final Exam. Special Guest Presentation.
↓	Special Lunch as a Group.
↓	<b>*Student Leadership of Class.</b>
↓	<b>*Final Peer Group Project Paper Due, 10-12 pages.</b>
Saturday, May 22, 2004	Special Guest Presentation <b>*Post-Test</b>
↓	Final Course Examination.
↓	Summary, Reflection, and Course Evaluation.

This Syllabus is developed as part of the Doctoral Graduates Course work of Rev. L. Eugene Vaughn, who is a Doctoral Candidate for the D. Min degree at United Theological Seminar in Dayton, Ohio. Who needs this syllabus? It is designed as a model to guide Pastors and Christian Educators as they motivate and mobilize Church Leaders to teach principles of transformation with reference to the crisis within the Urban Community. This Syllabus is developed to encourage the use of **A Biblical Lesson Plan** to promote Christian Education in the African American Church.

What is the purpose of a Biblical Lesson Plan? Having a **Biblical Lesson Plan** will simplify your task, improve your use of time, reduce the tension as you teach, and most important, better prepare you to proclaim God’s Truth. May God bless those who incorporate this model into a functional application for Teaching God’s Truth!

## ***SEMINAR ON CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT***

Rev. L. Eugene Vaughn, D. Min. ©  
 United Theological Seminary  
 Temple Bible College  
 Cincinnati, Ohio  
*March 6 – May 22, 2004*

### **A Test for Leadership Potential**

**What is your current college classification?**

\_\_\_\_\_ Freshman      \_\_\_\_\_ Sophomore      \_\_\_\_\_ Junior      \_\_\_\_\_ Senior

**What is your highest level of formal education?**

\_\_\_\_\_ High School Graduate      \_\_\_\_\_ GED      \_\_\_\_\_ Some College  
 \_\_\_\_\_ Trade or Vocational School      \_\_\_\_\_ Seminary Training  
 \_\_\_\_\_ College Degree      \_\_\_\_\_ Graduate or Professional Degree

**What is your sex?**      \_\_\_\_\_ Female      \_\_\_\_\_ Male

**What is your race?**

\_\_\_\_\_ Asian      \_\_\_\_\_ African-American      \_\_\_\_\_ Caucasian      \_\_\_\_\_ Hispanic      \_\_\_\_\_ Other

**What is your age range?**

\_\_\_\_\_ 19-24      \_\_\_\_\_ 25-34      \_\_\_\_\_ 35-44      \_\_\_\_\_ 45-54      \_\_\_\_\_ 55-over

## Leadership Pre-Test and Post-Test

**A Test for Leadership Potential**  
**\*This Test adapts and incorporates Dr. Myles Monroe's**  
**Methodological Test for Leadership Potential.**

Listed below are principles and for Christian Leadership Development to mobilize and maximize your full potential. Rate yourself on the following test for leadership potential Within An Urban Context of Ministry.

<b>Leadership Potential</b>	<b>Agree</b>	<b>Strongly Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>Don't Know</b>
1. I agree with the principle that I can learn to become a leader Within An Urban Context as a Christian Minister.					
2. I think my style of ministry has equipped me to educate and train others in Christian Ministry to Transform the Urban Crisis.					
3. I believe that Christian Leadership extends to social action in the Urban Context.					
4. I think I have a satisfactory concept of the Christian Leadership role within an Urban Context.					
5. I understand that the Church must develop more leaders who are willing to provide special ministry to transform the Urban Crisis.					
6. Transformational leadership requires continuous preparation and training to understand the social and spiritual needs within the Urban Community.					
7. Effective Christian Education within the Church requires a Biblical Lesson Plan.					
8. I possess a deep guiding purpose with reference to having a ministry that is meaningful and significant to addressing the life needs of the urban community.					
9. I have a clear vision about Jesus' mandate for the poor and oppressed.					
10. I have a heart to inspire others through Christian Education to become independent from the bondage of other people's opinions and pre-judgments.					
11. I desire to tap the unlimited potential within me to creatively develop myself as a leader with influence.					

<b>Leadership Potential</b>	<b>Agree</b>	<b>Strongly Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>Don't Know</b>
12. I love to serve others and help them improve their lives and to maximize their potential.					
13. I cultivate and reserve regular time for solitude, prayer and meditation with the Lord Jesus Christ.					
14. I am teachable because I operate on the principle that all I have learned is not all there is to know.					
15. I am constantly refining my ministry skills through an ongoing program of study understanding that competence is mandatory for Church Leadership.					
16. I am tolerant and patient with those we fail because I understand that potential is more valuable than behavior.					
17. I am careful to maintain the highest standards of honesty and integrity as a model and mentor of leaders.					
18. I communicate my vision for transformation of the Urban Context with my church and community leadership.					
19. I am an avid reader who has cultivated the habit of sharpening my knowledge base through books, journals, spiritual magazines, and the Bible.					
20. I am deeply sensitive to the need to maximize time in the selection of ministry priorities.					
21. I radiate positive energy with an optimistic attitude and an enthusiastic spirit toward life and ministry.					
22. I believe in the worth and value of others who are less fortunate and live in poverty.					
23. I maintain a balanced, moderated, regular program of exercise and diet in order to keep myself in the best possible condition.					
24. I avoid procrastination and embrace active responsibility cheerfully.					
25. I initiate new innovations and ventures, while at the same time, I welcome new ideas without fear of challenging convention and tradition.					

<b>Leadership Potential</b>	<b>Agree</b>	<b>Strongly Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>Don't Know</b>
26. I am decisive as a decision maker. I am most often fully aware of and accept the consequences of my decisions.					
27. I am result-oriented and care more for the accomplishment of the task than who gets the credit.					
28. I am committed to excellence and take pride in every task.					
29. I learn from my mistakes and failures rather than allowing them to discourage, defeat or immobilize me.					
30. I measure my performance and success only against my potential as a leader and my purpose in ministry without comparing my achievements or myself with other leaders.					
31. I desire to discern and discover what people want and I am motivated to help them achieve it.					
32. I involve other church and community leaders in setting collaborative goals for change.					
33. I find, as a leader, that often my weak points outweigh my strong points.					
34. I agree that clear objectives are essential to effectively teach Christians to assume positions of leadership in the Church and/or community.					
35. I believe this seminar will enhance my skills to influence my Church and community as a Christian Leader.					
36. I am motivated to increase my level of leadership skills by a deep passion to tap the vast hidden potential that is buried within me.					
37. A leader must become a servant of others.					
38. Leaders are born, not trained.					
39. A leader does not "drive" people, but must "lead" them.					
40. A leader cannot lead someone beyond the destiny that he/she is willing to travel.					
41. Jesus is an excellent role model for leaders who desire to influence change in the Urban Community.					



Mid-Term Examination

SEMINAR ON CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT

**Rev. L. Eugene Vaughn**  
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**Adjunct Instructor**  
**Temple Bible College**

**President of Diarfa Gospel Ministries, Inc.**  
**Doctoral Candidate**  
**United Theological Seminary**  
**Dayton, Ohio**



**CHRISTIAN LEADERSHIP**  
**WITHIN AN URBAN CONTEXT**

*Good leadership is a channel of water controlled by God;  
He directs it to whatever ends he chooses.*  
(Proverbs 21:1)

**Temple Bible College**  
**3202 Reading Road**  
**Cincinnati, Ohio 45229**  
**(513) 961-6077**

**Mid-Term Examination Answer Key**  
**April 10, 2004**

Student Name: \_\_\_\_\_

## INTRODUCTION

This examination is a combination of true or false, multiple choice, and fill in the blank questions. Please read the question carefully and provide the answer. Most questions are taken directly from Myles Munroe's book on *"Becoming a Leader."*

### I. True or False

- |   |                         |
|---|-------------------------|
| 1. Leadership has very little to do with what you do.                     | True False<br>p. 15     |
| 2. Leadership is the ability to lead others by influence.                 | True False              |
| 3. Leadership can also be seen simply as responding to responsibility.    | True False              |
| 4. Leadership is a product of natural endowment and personality.          | True False<br>p. 16     |
| 5. You become a leader when you decide not to be a copy, but an original. | True False<br>p. 19, 20 |
| 6. God created all of us to rule, govern, dominate, and lead.             | True False<br>p. 23     |
| 7. There is a difference between leadership and the leader.               | True False<br>p. 30     |
| 8. The purest form of leadership is influence through inspiration.        | True False<br>p. 32     |
| 9. A leader is one who leads others to leadership.                        | True False<br>p. 36     |
| 10. Leaders are measured by the way they express and prove themselves.    | True False              |
| 11. The ingredients of leadership can be taught.                          | True False<br>p. 41     |
| 12. No true leader sets out to become a leader.                           | True False<br>p. 41     |
| 13. The manager is a copy; the leader is an original.                     | True False<br>p. 43     |
| 14. The manager relies on control, the leader inspires trust.             | True False<br>p. 43     |
| 15. True success is the fulfillment of original purpose.                  | True False<br>p. 49     |
| 16. Effectiveness is not doing things right, but doing the right thing.   | True False<br>p. 49     |
| 17. The purpose of leadership is followers.                               | True False<br>p. 52     |

18. The ultimate measure of Jesus success as a leader was the fact that He left the disciples. **True** **False**  
p. 55
19. You are a successful leader when your followers can lead others. **True** **False**  
p. 56
20. The principle of true leadership is not selfless service. **True** **False**  
p. 62
21. One is not qualified to give orders until he/she can receive them. **True** **False**  
p. 63
22. Inspiration is the key to true leadership. **True** **False**  
p. 67
23. In order for you to be an effective Christian Leader, you must have a personal relationship with God through Jesus Christ. **True** **False**  
p. 67
24. Leadership that is ordained of God usually comes unsought. **True** **False**  
p. 69
25. Faithfulness in the little things is the qualification for promotion to bigger things. **True** **False**  
p. 69

## II. Fill In the Correct Word/Words

Fill in the blanks using the following terms:

Vision	Character	Motivation	Vision
Dependence	Purpose	Purpose	Disciples
Why they want it	Antithesis	Material	Passion
Selfless Service	Scripture	Resistance	Service
Teaching	Experience	Biblical Text	Inspiration
Interdependence	Provocative	Personality	Produce
Passion	Followers	Heart	Potential
Prepared	Discover	Independence	Authority
Manipulation	Managers	Values	Career
Opportunity	Thesis	1:26	Followers

- There is a theological method of reflection that is called the thesis, antithesis and synthesis.
- The principle by which Christian Leaders Motivate and Mobilize others is by using the Biblical Text.

3. There are three styles of Leadership that this Seminar Teaches and Promotes: **Proactive**, Provocative and **Prospective**.
4. Leaders are made through the development of Character and Vision. (p. 17)
5. A Leader knows ***What they Want***, Why they want it and ***how to communicate what they want to others***. (p. 19)
6. Leadership is the managing of Managers toward a common goal. (p. 30)
7. To a leader, life is a Career. (p. 19)
8. Leadership consists basically of two components, Vision and Values. (p. 31)
9. Vision provides the fuel for inspiration, Motivation and mobilization. (p. 31)
10. Inspiration is the opposite of intimidation and is absent Manipulation. (p. 32)
11. The Discovery of self is the birth of leadership. (p. 32)
12. Regardless of title, you cannot be a leader without Followers. (p. 36)
13. Purpose provides the fuel for perseverance, persistence and Passion. (p. 38)
14. Leaders are individuals who have declared Independence from the expectations of others. (p. 44)
15. A Leader is his/her own raw Material. (p. 46)

16. These are some characteristics of leadership: Integrity, Trust, Curiosity and Daring, Trust, Purpose and Passion. (p. 47)
17. Genesis 1:26 declares, "Let them rule over all the earth." (p. 51)
18. God created everything to experience three (3) phases of leadership: Dependence, independence, and Interdependence. (p. 53)
19. The purpose of Leadership is to Produce Leaders. (p. 54)
20. A Leader is to go and make Disciples of all nations. (p. 55)
21. True Leadership brings Followers into leadership! (p. 55)
22. Leadership is the discovery and marriage of Purpose, Personality and Potential. (p. 59)
23. The greatest display of leadership is Service. (p. 59)
24. Leadership preparation includes building Experience. (p. 60)
25. If you are going to be an effective leader, you must be Prepared.
26. The principle of true leadership is not "self-serving" but Selfless Service. (p. 62)
27. The fundamental principle of true leadership must begin in the Heart. (p. 63)
28. The lack of followers is due to the three (3) highly predictable responses to the use of power: Resistance, resignation, and submission. (p. 65)

29. Authority does not make you a leader. It gives you the Opportunity to be one. (p. 65)
30. Inspiration is the heart of true leadership. (p.68)
31. All Scripture is God-breathed and is useful for Teaching rebuking, correction, and training in righteousness.

### III. Multiple Choice

Please place an "X" by the correct answer.

1. Out of the following list, circle the correct words that describe leadership.
 

Influence	Inspiration	Visibility
Power	Mobilize	Authority
Motivation	Confidence	Momentum
  
2. Leadership organizes and coordinates:
  - A. Resources
  - B. Energies
  - C. Relationships
  - D. All of the Above
  
3. Leadership is impossible without:
  - A. Guiding Vision
  - B. Purpose
  - C. Both
  - D. All of the Above

4. From what principles things does leadership derive it's power?
  - A. Values
  - B. Deep Convictions
  - C. Correct Principles
  - D. All of the Above
  
5. The Two Components of Leadership are:
  - A. Voice and Valor
  - B. Vision and Passion
  - C. Values and Vision
  - D. None of the Above
  
6. A Leader is:
  - A. One who guides by influence
  - B. One who directs by going before and along with you
  - C. Both
  
7. Which component must you have more of in order to experience effective leadership?
  - A. Vision and Values
  - B. Inspiration and Motivation
  - C. They Must Be in Balance
  
8. Purpose provides the fuel for:
  - A. Perseverance
  - B. Persistence
  - C. Passion
  - D. All of the Above

9. Which is not one of the four (4) types of leaders in the world?
- A. Those Who Make Things Happen
  - B. Those Who Watch Things Happen
  - C. Those Who Let Things Happen
  - D. Those Who Hope and Pray for Things to Happen
10. True success is:
- A. Lots of followers
  - B. The fulfillment of the original purpose
  - C. Finishing what you started
11. The ultimate goal of leadership is:
- A. Numbers
  - B. Independence
  - C. Dependence
12. What was the ultimate measure of Jesus' success as a Leader?
- A. He died
  - B. He rose again
  - C. He left
  - D. All of the Above
13. Leadership is the discovery and marriage of:
- A. Purpose
  - B. Personality
  - C. Potential
  - D. All of the Above



14. If you want to make a difference in this world, you must:

- A. Count the cost
- B. Make the loudest noise
- C. Have the largest following

15. Selfish ambition will end in:

- A. Obscurity
- B. Success
- C. Self-destruction

16. What ambitions need to be guarded against?

- A. Greed
- B. Lust for Power
- C. Position
- D. Both A and B

17. The only power a leader truly has is:

- A. The power of inspiration
- B. The power of authority
- C. The power of the organization
- D. All of the Above

18. What does a true leader live to do?

- A. Organize activities
- B. Fully express and be oneself
- C. Lead people

19. Natural leadership qualities and characteristics can only experience their highest effectiveness when:
- A. They are submitted to God
  - B. They are employed by the purposes of God
  - C. Both
20. True leadership does not come as a result of:
- A. Visions
  - B. Passion
  - C. Ambition
21. Which one of the three (3) is a predictable response to the use of power?
- A. Obligation
  - B. Resignation
  - C. Intimidation
22. It is possible to zealously, efficiently, successfully and sincerely do an excellent job on the \_\_\_\_\_ and therefore fail.
- A. Right Thing
  - B. Wrong Thing
  - C. Correct Thing
23. Whatever God calls for He:
- A. Protects it
  - B. Provides for it
  - C. Plans for it

24. How do we need to see ourselves?

- A. In Leadership
- B. As our Creator sees us
- C. Both

25. Trust is a product of time and:

- A. Faith
- B. Hope
- C. Integrity

26. One of the objectives of this Seminar is to use the Bible to:

- A. Make Leaders
- B. Multiply Leaders
- C. Motivate Leaders

27. A Leader not only has a Local Vision, but also a:

- A. Personal Vision
- B. Community Vision
- C. Global Vision

28. One of the four (4) principles which Dr. Howard Thurman writes about in his book on *Jesus and The Disinherited* is:

- A. Power
- B. Money
- C. Fear
- D. Leadership

29. True success is the fulfillment of our:
- A. Personal dreams
  - B. Original Purpose
  - C. Vision
30. The purpose for leadership is to produce:
- A. A transformation of the world
  - B. A better community
  - C. Leaders
31. Leadership is born out of character and:
- A. Devotion
  - B. Desire
  - C. Determination

**Bonus Question**

20 Points

Write two paragraphs which give a definition as to why *"Effective Leadership Makes Itself Increasingly Unnecessary."*

Peer Group Assignments

**CHRISTIAN EDUCATION WITHIN AN URBAN CONTEXT**

TEMPLE BIBLE COLLEGE  
SEMINAR ON CHRISTIAN EDUCATION  
L. EUGENE VAUGHN  
DOCTORAL CANDIDATE ADJUNCT INSTRUCTOR  
SATURDAY, APRIL 24, 2004

**GROUP DIALOGUE AND DISCUSSION**

JESUS AND THE DISINHERITED  
DR. HOWARD THURMAN

- 1. DEFINE WHAT DR. THURMAN MEANS BY THE DISINHERITED? WHY IS THIS IMPORTANT?**
- 2. IS THERE ANY HELP TO BE FOUND FOR THE DISINHERITED IN THE RELIGION OF JESUS?**
- 3. WHAT WAS DR. THURMAN'S SUGGESTION FOR DEALING WITH THE AWFUL FACT OF FEAR? DESCRIBE THE TWIN SONS OF FEAR? WHAT BIBLICAL TEXT CAN SUPPORT YOUR POSITION?**
- 4. DESCRIBE THE SIMILARITY BETWEEN THE SOCIAL POSITION OF JESUS IN PALESTINE AND THAT OF THE VAST MAJORITY OF POOR AMERICANS? IS THERE A DIFFERENCE IN THE BASIC STATUS OF CITIZENSHIP AND SOCIAL STATUS FOR THE POOR THEN COMPARED TO NOW? DEFINE AND DEFEND YOUR POSITION FROM A BIBLICAL CONTEXT.**
- 5. DESCRIBE A SITUATION IN THE CONTEXT OF YOUR MINISTRY WHICH REFLECTS THE CONDITIONS OF "WHAT DR. THURMAN CALLED PEOPLE WITH THEIR BACKS UP AGAINST THE WALL.**

Christian Leadership  
Within An Urban Context  
Rev. L. Eugene Vaughn, Adjunct Instructor  
Temple Bible College & Seminary

Team assignments  
Team (A).

1. Rev. Herschel Willis, Calvary Baptist Church
2. Rev. Larry Martin, Calvary Baptist Church
3. Rev. Clarence Smith, Calvary Baptist Church
4. Rev. Mark Bomar, Morning Star Baptist Church
5. Rev. Fermon Williams, Morning Star Baptist Church.

Team (B).

1. Rev. George Moore, Morning Star Baptist Church.
2. Pastor Jerome Clay, Morning Star Baptist Church.
3. Rev. Carlton A. Threatts, Progressive Baptist Church.
4. Rev. Robert Boyd, Morning Star Baptist Church.
5. Pastor Sherwin Ealy, Pilgrim Baptist Church.

**PEER GROUP ASSIGNMENT**  
**CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT**  
**TEMPLE BIBLE COLLEGE**  
**SATURDAY, 2 MAY 2004**  
**L. EUGENE VAUGHN, ADJUNCT INSTRUCTOR**

## **PURPOSE**

THE PURPOSE OF THIS ASSIGNMENT IS TO ENCOURAGE GROUP PARTICIPATION IN THE RESOLUTION OF PROBLEM SITUATIONS. WE FIND OURSELVES AS LEADERS INVITED, SEDUCED, OR DRAFTED INTO GROUPS FOR PLANNING, DECISION MAKING, LEARNING, SHARING, AND BRAINSTORMING. THE GROUP EXPERIENCE CAN BE FUN AND FRUITFUL! IT CAN ALSO BE AN AGONIZING, UNPRODUCTIVE, AND TIME -CONSUMING PROCESS.

GROUP PROCESS SKILLS ARE ESSENTIAL! THE PURPOSE OF THIS ASSIGNMENT IS ENHANCE YOUR LEADERSHIP SKILLS AS YOU FUNCTION IN GROUP SITUATIONS TO SUGGEST IDEAS, TO CLARIFY ISSUES, TO MAKE DECISIONS, TO EVALUATE PROJECTS, TO PLAN PROGRAMS, AND TO RECOMMEND SOLUTIONS/RESOLUTIONS AS A COURSE OF ACTION.

WHEN LEADERSHIP IS UNCLEAR ABOUT THE PURPOSE OF THE GROUP ASSIGNMENT THE PROCESS BECOMES FUZZY AND THE EXPERIENCE IS UNPRODUCTIVE. A LEADER MUST DEVELOP THE NEEDED SKILLS TO KEEP THE GROUP ON TASK, LEAD THE GROUP TO COMPLETE THE GOAL, RECOMMEND WAYS TO DEAL WITH MEMBERS WHO GET CONFUSED AND FRUSTRATED.

## **PROCESS**

The primary function of this group assignment is learning through collegial relationships. The context of this group assignment is to enable each student to present and discuss the issues in the article in a supportive, challenging, affirming, and learning setting for biblical, theological, and spiritual reflection.

## **PEER SESSION**

The group paper should be six to ten pages type written. Each member of the group will write an individual section of the group report which reflects his theological position about the issue or crisis.

The group will decide on a leader for the group. He will coordinate and help keep the group focused on the task.

The two articles present different challenges for the leadership of the African American Church. Dr. West suggest that there is a lack of quality leadership in BLACK AMERICA. Does your group think his evaluation is correct? Why or Why? What would be your recommendation/solution? Developed your position in a group paper.

Dr. Billingsley address a similar concern within the context for the leadership of the African American Church. He presents the problem of the Black Church's role in reaching beyond its religious foundation to provide community service for the people. Is this an viable aspect for the role of the church today? What would your group suggest as a resolution to this crisis? Developed your position in a group paper.

1. Define the issue and or crisis which the author presents in the article
2. Develop a biblical context to support your position
3. Defend your viewpoint from a position of theological reflection about the issue
4. Devise a group solution/resolution to the specific crisis

## **PEER GROUP REPORTS DUE DATE**

The group reports must be turned in on Saturday May 15, 2004 at the end of class.

**GOD BLESS AND GOOD LUCK WITH  
THIS GROUP PROJECT!**



## Temple Leadership Seminar Evaluation Forms

## SEMINAR ON CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT

Professor: Rev. L. Eugene Vaughn, D. Min. ©

Temple Bible College

### Leadership Seminar Evaluation Form

We are very interested in your opinions concerning the quality of this seminar. Please place a check within the scale, from excellent to poor, which indicates how you feel about each aspect of the presentation. Please complete this form and return it to the instructor before leaving the Seminar on Christian Leadership Within an Urban Context.

	Excellent	Good	Fair	Poor
1. <b>The Presenter</b> provided sufficient biblical examples to support his/her thesis position and/or principles.	√			
2. <b>The Examples</b> were related to the topic of discussion.	√			
3. <b>The Presentation</b> motivated you.	√			
4. <b>The Presentation</b> influenced you to reconsider how you view Christian Leadership.	√			
5. <b>The Presentation</b> helped you gain a new perspective on the Christian Life as a leader within an Urban Context.	√			
6. <b>The Presentation</b> was gracious and given with confidence and clarity.	√			
7. <b>The Presentation</b> influenced you to reconsider how you view Christian Leadership.	√			
8. <b>The Presentation</b> challenged you to either make a change in your life or the life of your community.	√			
9. <b>The Presenter</b> gave you some skill building tools to improve your style of leadership.	√			
10. Effectiveness of the <b>Presenter's Presentation</b> .	√			
11. New study techniques were learned from <b>This Presentation</b> .	√			
12. <b>The Information</b> presented was helpful for your ministry.	√			
13. <b>The Physical Facilities</b> were reasonably comfortable.			√	
14. <b>The Presenter</b> was well prepared and knowledgeable about the topic.	√			
15. <b>The Presenter</b> was responsive to student participation.	√			

16. Give an **Overall Evaluation** of the Topic Presented.

Leadership is important. Leadership can be developed and improved. More leaders are needed in the Churches.

17. Please list ways in which **This Presentation** has helped you.

To learn leadership is developing others. Learn how to arrange or control a situation. Learn how to influence others.

18. Please list ways in which **This Presentation** can be improved.

Pastors and church workers should include leadership in their education ministry.

19. **Suggestions and Comments.**

Pastor and churches should include leadership courses in their education department.

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13. <b>The Physical Facilities</b> were reasonably comfortable.	√			
14. <b>The Presenter</b> was well prepared and knowledgeable about the topic.	√			
15. <b>The Presenter</b> was responsive to student participation.	√			

16. Give an **Overall Evaluation** of the Topic Presented.

The topic was presented in a timely fashion.

17. Please list ways in which **This Presentation** has helped you.

His persistence and determination has been remarkable and exemplary.

18. Please list ways in which **This Presentation** can be improved.

Greater than these things can we do through Christ.

19. **Suggestions and Comments.**

Keep praying.

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13. The <b>Physical Facilities</b> were reasonably comfortable.		√		
14. The <b>Presenter</b> was well prepared and knowledgeable about the topic.		√		
15. The <b>Presenter</b> was responsive to student participation.	√			

16. Give an **Overall Evaluation** of the Topic Presented.

In my opinion, Dr. L. Eugene Vaughn is one of the best I've seen in his way of prayerfully, skillfully sharing and showing us how to be good leaders.

17. Please list ways in which **This Presentation** has helped you.

One was to ask questions and make the people feel and not that you are concerned about others being the best in bringing out the best in others but – a very remarkable presentation.

18. Please list ways in which **This Presentation** can be improved.

By following the scripture, and the way God said to do the things in which he stands for and our salvation in Christ Jesus Amen.

19. **Suggestions and Comments.**

If there is something that needed to be changed, I did not see it. A remarkable teacher. In my overall view the whole Seminar on Christian Leadership Within an Urban Context is Just Excellent.

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14. <b>The Presenter</b> was well prepared and knowledgeable about the topic.	√			
15. <b>The Presenter</b> was responsive to student participation.	√			

16. Give an **Overall Evaluation** of the Topic Presented.

The topic presented was very comprehensive and well "thought out."

17. Please list ways in which **This Presentation** has helped you.

This presentation has helped me to make a self evaluation (or evaluate) on how I view leadership and how leaders are made.

18. Please list ways in which **This Presentation** can be improved.

(1) Can be improved by reducing the number of papers to be written and (2) Deduct points from assignments when turned in late.

19. **Suggestions and Comments.**

I thought it was an enjoyable course.

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14. <b>The Presenter</b> was well prepared and knowledgeable about the topic.	√			
15. <b>The Presenter</b> was responsive to student participation.	√			

16. Give an **Overall Evaluation** of the Topic Presented.

The subject of leadership has not always been clearly understood by many. In being the type of leaders that God would have me to be should find its end result in inspiring others to be leaders.

17. Please list ways in which **This Presentation** has helped you.

My original thoughts of being a leader were challenged and enhanced. I had found that I was doing some of what was learned but missing important characteristics and views about the other parts of the training.

18. Please list ways in which **This Presentation** can be improved.

Continue to pull the syllabus closer to the capability of the class. Establish appropriate ways to obtain the clerical resources that are needed for class. Copies.

19. **Suggestions and Comments.**

This course is desperately needed. Leaders are to have vision. And where there is no vision, the people perish.

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13. <b>The Physical Facilities</b> were reasonably comfortable.				
14. <b>The Presenter</b> was well prepared and knowledgeable about the topic.	√			
15. <b>The Presenter</b> was responsive to student participation.				

16. Give an **Overall Evaluation** of the Topic Presented.

Gave good examples from the Word of God that demonstrated why we as leaders need to have vision.

17. Please list ways in which **This Presentation** has helped you.

18. Please list ways in which **This Presentation** can be improved.

19. **Suggestions and Comments.**

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14. <b>The Presenter</b> was well prepared and knowledgeable about the topic.	√			
15. <b>The Presenter</b> was responsive to student participation.	√			

16. Give an **Overall Evaluation** of the Topic Presented.

It challenged me to think about the power of God released through vision.

17. Please list ways in which **This Presentation** has helped you.

We all need to grow in our understanding and keep in view the need for one another.

18. Please list ways in which **This Presentation** can be improved.

19. **Suggestions and Comments.**

# Peer Group Assignments

REV. LARRY MARTIN

.....  
1010 HOLLYTREE DR.

CINCINNATI, OH 45231-4714

(513) 931-2032

REVLARRY@AOL.COM

May 21, 2004

D.G.M.

Diarfa Gospel Ministries

P.O. Box 14528

Cincinnati, OH 45252-0528

Dear Friend,

It is with the utmost enthusiasm and confidence that I submit the following statement on the outstanding performance, and leadership abilities of L. Eugene Vaughn.

During the period from 13 March 2004 through 29 May 2004, while serving as student of Temple Bible College & Seminary, Cincinnati, Ohio, I had an opportunity to observe his performance on a weekly basis. He was a frank and dynamic instructor, aggressive and sure. He had an exceptionally good knowledge of Christian Leadership. When Rev. Vaughn reported aboard, he made sturdy and continuous improvements in all phases of the class performance. He had a commanding personality and possesses detailed knowledge of teaching procedures. Under his guidance, the class has been honed to a high state of preparedness and has consistently performed well in class and in the field. He is very neat and orderly, maintaining an exemplary appearance and bearing. Always striving for excellence in himself and expecting the same from his students. Diligent and meticulous, he applied himself with certain results. During my weekly contact with Rev. Vaughn, he executed good sound judgment in all the actions in the performance of his duties. His integrity as a teacher has always been beyond reproach. In view of these leadership qualities, it is my belief that L. Eugene Vaughn would make a fine, outstanding Doctor of Ministry.

Sincerely,

Rev. Larry Martin Mdiv.



**BASED UPON YOUR UNDERSTANDING OF GOD'S WORK IN YOUR LIFE,  
WHAT DO YOU THINK HIS APPOINTMENT IS FOR YOU?**

**I Larry, must challenge and lead people to worship the Lord, the only living and true God, in spirit and in truth.**

God wants a very special kind of worship. God dictates exactly how He is to be approached and worshipped: in spirit and in truth. "They that worship him must worship Him in spirit and in truth." (Jn.4:24)

**I must minister and serve even as Christ ministered and served.**

"But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Mt.20:26-28)

**I must seek and save the lost even as Christ sought and saved the lost.**

"For the Son of man is to come to seek and to save that which was lost." (Lk.19:10)  
 "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you." (Jn.20:21)

**I must work and labor for God right now: the harvest is ripe and the task is urgent.**

"Say not ye, there are yet four months, and then cometh harvest? Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest." (Jn.4:35)

**I must preach the Word of God: correcting, rebuking and exhorting people.**

"I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His Kingdom; preach the word, be instant in season, out of season; reprove, rebuke, exhort and all longsuffering and doctrine." (2 Tim.4:1-2)

**I must teach. I must instruct, root and ground people in Jesus Christ and in the Word of God.**

“And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” (Eph.4:11-12)

**I must edify and build up believers and equip them to do the work of the ministry.**

“But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.”  
(1 Cor.14:3)

**I must feed believers.**

“He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.” (Jn.21:17)

**I must watch over and warn believers.**

“Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.” (Heb. 13:17)

**I must lead believers into a pure and faultless religion.**

“Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.” (Jas.1:27)

**EVALUATION AND PERFORMANCE**  
**Christian Leadership in an Urban Context**

**May 15, 2004**

**Instructor:**  
**L. Eugene Vaughn**  
**Adjunct Professor Temple Bible College**  
**Christian Leadership in an Urban Context**

**Submitted by:**  
**Rev. M. V. Bomar**

## **Rev. C. L. Smith**

### **Essay**

#### **On the most Honorable Dr. Rev. L. Eugene Vaughn:**

I think he is a very great teacher. If I had not been a part in the makeup of this class, I really would have lost out on some very good teaching and the love and fellowship with the other positive minded preachers. And I just say, "Thank God Almighty" for making this happen for us all. Because it was not just by chance this just came about. Furthermore, I believe that the Lord Jesus Christ was really the cause of Dr. Vaughn coming to Temple Bible to start and finish this Leadership Program. I find Dr. L. Eugene to be a very true servant of the Christ Jesus. He is also an excellent teacher. I like his style of presentations about what our purposes of being there was for learning to lead, which is a very great thing to be a part of: leadership.

This part here fits Dr. Vaughn. A good leader not only knows where he is going but he can inspire others to go with him. And my reason for saying this is because he has inspired me. I also find Dr. Vaughn to be a wonderful motivator and educator. And it was very challenging for me so thank you sir for helping me to develop a greater consciousness in being able to see just how skillful I could really be. Thank you my friend and teacher for teaching me about the quality of maturing in being able to see the differences in others' opinions, views, and personalities, characters, positions and status without being or feeling threatened. Learning how not to let leadership go to my head and keeping me from being able to inspire others. To following Jesus Christ our Lord and God Amen. Thanks for sharing all of the good stuff God gave you through Christ Jesus His Son. With the Holy Ghost. Amen.

Based upon my own experience, I know that God Almighty called me to preach the Gospel of His son Jesus Christ, unto all, even the disinherited. I learned that is some things we all in some way or other are as the disinherited. There are always those who like taking from other people, playing games. These things I have been able to see in life. But God through Christ has made me able also to see concern about other people's needs myself. To share with other in prayers for their well being to serve when and where it's possible. Doing what is good to be obedient, to be ready to do whatever is good, to slander no one, to be peaceable and considerate, and show true humility toward all men. For I have not always done things like I should have. And I am a better person and because God, He saved us through the washing of rebirth and renewal by the Holy Spirit, whom he poured on us so generously through Jesus Christ, our Savior, so that having been justified by His Grace, Amen to God Almighty.

**SEMINAR ON CHRISTIAN LEADERSHIP WITH AN URBAN  
CONTEXT**

**FINAL REFLECTION PAPER**

**SUBMITTED BY: Fermon Williams**

**June 4, 2004**

Rev. L. E. Vaughn, Adjunct Instructor  
Temple Bible College  
Cincinnati, Ohio

First, let me say the class had potential unlimited! For the most part, it was a joy to fellowship with the brethren. The opportunity to take a look at our personal leadership styles, ability, potential, hindrances, etc. was a welcomed event. The fact that the class was being facilitated by someone that was deemed outside of the ministerial cliché in Cincinnati, made the opportunity appear even more refreshing. However, there are several concerns that need to be addressed before reflections are made. These concerns are very blunt and to the point, as this is a reflection of the open and honest relationship developed between the two of us over the course of this class and personal discussions we've shared. Please forgive me if I'm too blunt☺. Realizing the importance of a seminar of this nature, especially where today's clergy are involved we would be remiss if we were not totally honest.

1. The late notification of the class and being urged by our Pastors to participate, put many of the participants in a position of "having to take the class whether we wanted to or not."
2. The day and time of the class was awful considering the fact that it was not a class that we had anticipated or volunteered for and had time to mentally prepare for. Leadership starts at home and this class time took away much from the family.
3. The demands of the class were far reaching; more than just showing up on Saturdays and doing the reading (i.e., group paper required meetings on M, W & Th; with typing, etc. being done on the off days. This carried into the following week, not to mention group dynamics, group leadership concerns, etc.).
4. There was not an openness to discuss "deep heart" ministry issues, without being labeled a "rebel with an agenda." Ironically speaking, a leader without an agenda is really not a leader? Didn't you have one?
5. The class did not cater itself to meet the needs of the participants (many in the class were what I would deem "late bloomers." This reality was never touched on in class discussions, material, etc.

Reflections? I guess the best thing that I got out of the experience was the opportunity to really do some introspection. To look at myself as a Christian leader and to consider where I am at this point in my life. That was worth the experience. To sit under an anointed man of God was also a privilege. I just wish I had had the time to mentally prepare for the class and create room for the task it required. The field trips should be confirmed before the class begins and all logistics already worked out.

The Homiletics piece was good, but tended to dominate much of the time that I thought would be devoted to discussing the reading and/or other relationship materials and views.

Overall, I would give the class a B-, as it did not really challenge me to learn anything new about leadership in an Urban Context. I thought we were going to discuss strategies for dealing with street people (i.e., drug users/dealers, abusive spouses, abused children, the growing single parent families, churches in strong business communities, etc.). These could be some considerations for future classes of this nature.

Finally, I'm glad I had this experience as I know that God is working something in me that I haven't quite come to terms with as of yet. This has been an instrument toward reconciling whatever it is that God is doing in me. The uncertainty I have around future leadership possibilities (whether I want to lead or not; or in what capacity that will be) is yet to be determined.

Cincinnati requires a special type of leadership that this Spiritual community or this city may never be ready for. Realizing this and having pondered the issues of this community in my heart for 15 years, makes the discussion of leadership in this area a very challenging and controversial topic. If one is going to take on the task of tackling this emotionally charged area there are a couple of things I would recommend:

- A. That there be a liberty to change the direction of the course if needed and appropriate.
- B. That alliances do not hinder the class from going to the next level of discussion around "deep heart black male Christian leadership issues."
- C. That there be some discussion around what types of leadership styles are not working in the Urban Context and why they are not working. And that there is not a fear to discuss certain ministerial divisions, concerns and issues that are operating in our communities and city at-large.

Seminar on Christian Leadership Within an Urban Context  
Rev. L. Eugene Vaughn, Adjunct Instructor  
Temple Bible College  
Date: June 4, 2004  
Presented by: Min. Jerome Clay

Subject: Personal Reflection about Rev. L. Eugene Vaughn and the Leadership Seminar

Areas of reflections:

- First Impression, Course Introduction, Required Study Materials, Interactive Elements of the Class, Assignments, God's Appointment, Personal Expressions

### **1. First Impression**

- My first impression of Rev. Vaughn made me aware of the seriousness of the calling of God placed upon his life. It was as if he held in his heart the key to train and motivate the believer in Christ, to lead. I relaxed in knowing that this course was ordained by God.

### **2. Course Introduction**

- The introduction to the course included a course pre-test. In it was revealed personal information including my level of education, which was the completion of high school. With that made known, I was encouraged to press on and do my best.

### **3. Required Study Materials**

- I believe that, along with the Holy Scripture, the book and workbook written by Dr. Myles Monroe is the most thorough, informative, motivational and inspiring tool that is encouraging many to step up to the place of God-fearing leadership. The additional requested book, *Jesus and the Disinherited* by Dr. Howard Thurman, began with some interesting ready and will complement my library of resources.

### **4. Interactive Elements of the Class**

- Rev. Vaughn engaged some very interpersonal dialogues creating a deeper bond among my fellow classmen. As we exchanged, it became evident that we had found out a need to support each other in prayer, word, and deed. This was much needed as we took on the peer group assignment. We were encouraged to stay with the task and to overcome the obstacles that challenged our collective effort. We were not allowed time in class to do



the assignment which forced us to establish the mode and method to get it done.

## **5. Assignments**

- The Theological Reflection papers, completing the Becoming a Leader workbook assignment, the pre-Peer Group papers, the Visitation in an urban context reflection paper and the Peer Group project papers were extremely challenging. And, I must include the sweating over the examination reflecting on the intricate detail of our reading. If I may borrow this two thousand year old statement to express my regard to the exam, "It is finished."

## **6. God's Appointment**

- As I review God's work in my life, I would say that the ministry of leadership is upon me. Even though there is a constant need to seek His direction, I find that there are already many visible needs for leadership. To function by way of delegated authority creates a wealth of leadership development possibilities. It could be, as for now, that my equipping could be directed toward inspiring others to lead as well as carrying out the personal call to leadership. I have been called into the preaching ministry and have been appointed as Youth Pastor assisting the Senior Pastor toward a more comprehensive approach in caring of the people of God.

## **7. Personal Expressions**

- Rev. Vaughn, I thank God for you. Your devotion to God and your commitment to His call are an inspiration to me. Even though I faced personal challenges in this class regarding the adjustment to the syllabus and maybe a lack of clarity on the expectations surrounding the presentation of the Theological Reflection paper, where you commented that I should look up from the printed material and speak with the confidence of knowing what I had written down allowing the Holy Spirit the room to take me where he wanted me to go. I now understand that, people will quickly determine if I am a confident leader by how I present. Thanks for the candor.

You appeared well informed and insightful. Your enthusiasm was contagious compelling me to step out a little further. You are to be commended on the way that you allowed the voice of your class to be heard and still were able to bring the class back to the intended aim of your instruction. Your use of personal experiences help to shed light on the topics discussed without suggesting that we were to imitate your experiences but to allow God to shape our own.

I sincerely appreciate your prayer considerations and words of encouragement.  
My family and I are blessed to have the LORD as our God and ministering saints  
like you.

May God continue to richly bless and keep you.

In His Service,

Brother Clay

## **Christian Leadership In An Urban Context**

**Dr. L. Vaughn, Adjunct Professor  
Temple Bible College & Seminary  
3201 Reading Road  
Cincinnati, Ohio 45229**

**Rev. Sherwin Q. Ealy Sr., Student  
June 4, 2004**

This leadership class was probably the best class that I have participated in quite some time. I enjoyed it immensely. I gleaned much from the book by Dr. Myles Munroe, I was greatly impressed by how easy his books were to study yet how informative they were.

This class gave me further insight on who I am and what my purpose is as a leader. In this class I learned that I had great ability and all that was necessary is that I must reach deeper within my own self and tap into the resources that God has given unto me to be the leader that I can best be for God and his people.

In this class I discovered the true meaning of true leadership. (The ability to lead others by influence." If we're going to lead others in a godly manner, we must, without a doubt, walk in the light, "Jesus."

Leadership is having little with what I do but basically with who I am. God gave me the gift of singing, at one point early in life I wanted to sing like Rev Claude Jeter of the Swan Silvertones, then I wanted to sign like Joe Ligon of the Mighty Clouds of Joy, and when I first started preaching, I wanted to preach like my uncle, Rev. Jonathan Ealy. But early in my preaching I discovered that I must be myself. What gifts God gave to others those gifts were for them only. This class on leadership confirms that I made the right decision in discovering that I must be myself and work on perfecting myself with the ability of my own God given talent of being (me) Sherwin Ealy.

I also discovered learning to lead is a lot easier than I first thought. Dr. Munroe confirms this. By letting us know that all of us have the capabilities of being in leadership, we just need to push ourselves to use the abilities that God has given us.

In the very genesis of this class I did not think I would make it through because of my schedule. I said to myself I will go as far as I can go and if I have to drop out, well then so be it. Although I personally know that I could have done better with my studying. This class has helped me to realize that whenever I participate in something, I should push myself to the limit to do my very best.

I am truly glad that I was at least able to endure to the end of the class, much would have been lost on my part had I not stuck it out.

Dr. Vaughn, I must thank you for your encouragement and your style of teaching, of letting the students be involved. You made the class very interesting with your knowledge of the subject matter and your desire to push us to the top of reaching our potential.

I appreciate your skills that were exhibited in preparations and teachings. I learned from this greatly. One of the greatest assets that you possess is the ability to share with others, not only in classroom work but life's experiences, your unselfishness is a great attribute and it was noticeable to others and this type of generosity will take you far.

You are a very kind person with a sense of humor and that to me in leadership means much. I have no negatives, other than you had too much work for us to do, but by the same token I must say that it was very helpful in the end a great teaching too; helping others to reach their maximum.

I also thank you for your patience. Many sessions the brothers were late I think you understood that these brothers were at least trying to do their best. When you think about the fact that they had worked all week long, and given themselves to their families and church with whatever responsibilities they had for the week and to rise up early on Saturday mornings for Twelve weeks was a bit challenging. But I also know that those who dare to succeed in life must work a little harder.

You have inspired me to work harder. I have learned that if I take on a project that I must give my very best to make it successful. And only if I am steadfast without all of the excuses will I succeed in my endeavors. I really enjoyed this class. I am grateful that I was able to make new friendships and to be able to hear and share the opinions of others in a setting such as this one.

This was a fun time for me as well as a time of learning. This class will forever be remembered by me as one of my greatest involvements. Thank you Dr. Vaughn. May God continue to smile upon you and your family. Keep striving to be the best and giving your best to God almighty. Its apparent that you realize that God is not blessing you just to be blessing you, but to be a blessing to others in a very special way.



**Critique**  
**Of**  
**Rev. L. Eugene Vaughn**  
**As**  
**Instructor**  
**Of**  
**Seminar On Christian Leadership Within An Urban Context**

*Presented to*

Rev. L. Eugene Vaughn, D. Min.  
Adjunct Instructor  
Temple Bible College

*By*

George T. Moore, Ph.D.  
Associate Minister  
Morning Star Baptist Church

Friday, June 4, 2004

### **Content**

Rev. Vaughn's course was well organized. A lot of material was presented to the class, perhaps a "bit" too much. Considering the vocation of the students in the class, there was not enough time to meet the requirements. It is felt that since this was Dr. Vaughn's first time he was really energetic and wanted to do his best.

However, as time progressed, Dr. Vaughn began to take on more responsibilities. As responsibilities increased, he became cognizant that he needed to lighten "his load." It was our class that received the benefits.

I surmised that Dr. Vaughn thought he was lecturing to a group of doctoral students. The content was appropriate, just a "tad" long.

### **Passion**

Dr. Vaughn exhibited a passion for his students. He would call at home and encourage his students to keep up the good work that God has inspired them to do.

Dr. Vaughn, as led by the Holy Spirit, would pray for his students in class and encourage them to do the same.

According to Dr. Myles Munroe, passion is "a deep controlling desire that makes the leader's commitment to the guiding purpose a love affair with destiny." The leaders loves what he does and loves doing it. His work is his life. Jesus expressed this when he stated, "My food is to do the will of my Father."

You must have a deep guiding purpose, a clear vision for your life and a sense of significance. Life without purpose is a study in chaos and an excuse in frustration. Purpose provides the fuel for perseverance, persistence, and passion.

Dr. Vaughn exhibited what Dr. Myles Munroe had just written about.

Dr. Vaughn also has what it takes to make a leader.

1. Purpose
2. Passion
3. Integrity
4. Trust
5. Curiosity and Daring

### **Professionalism**

Dr. Vaughn wanted, expected, and got quality from his students. If a paper were turned in unprofessionally, he would give it back to the students to be reworked. He always conducted the class in a professional manner.

### **Examinations**

The mid-term was a long, long, long, but comprehensive exam. If the student studied, they should not have had any problems passing the test.

### **Review for Examinations**

This area needs to be reworked. Instead of an in-depth review, Dr. Vaughn presents a cursory one.

### **Seven Principles to Live by from Dr. Myles' Book entitled "Leadership" and taught by Dr. Vaughn**

1. A title and position do not guarantee performance and authority.
2. Real qualities of leadership are to be found in those who are willing to suffer for the sake of objectives great enough to demand their whole hearted obedience.
3. Leadership is impossible without a guiding vision and purpose.
4. The purest form of leadership is influence through inspiration.
5. A leader is his own raw material.
6. An important ingredient of the leadership function is the ability to draw the best out of other people and inspire them to maximize their potential and that of the resources they manage.

### **Based On Your Understanding of God's Work In Your Life, What Do You Think Is His Appointment For You**

Based on my understanding of God's Work in my life, I believe that God's appointment for me is to being out in others what God has instilled in them.

In other words, I am to use my God given abilities to help win souls for Christ.

God is constantly preparing me to take on that role of helping others to achieve their purpose in life.

**- To God Be The Glory For The Things He Has Done -**



## **CLIMBING JACOB'S LADDER**

**“The Black Church: Spiritual Values and Community Reform”**

**May 15, 2004**

**Group Paper Submitted By:**

**Fermon Williams**

**Clarence Smith**

**Hershel Willis**

**Larry Martin**

**Mark Bomar**

**Instructor: L. Eugene Vaughn**

**Adjunct Professor Temple Bihle College**

**Leadership in an Urban Context**

**CLIMBING JACOB'S LADDER**  
**"The Black Church: Spiritual Values and Community Reform"**

**The Issue**

As one looks at the deteriorating condition of the Black Community in America, the Question must be raised; "Is there any hope?" In most of our communities the Black Church is still the pillar of the community. It tends to be the focal point of the community as well. In many cases, the black church still serves as a political/social institution, a change agent, a schoolhouse and a refuge for the downtrodden and the poor in spirit. However, many of our churches have not responded to the social crisis in the black community. Rev. Cecil L. Chip Murray stated in an article in the Los Angeles Times, "If we don't change the community, the community corrupts the individual." He continued, "The coming to church for personal salvation days are over. Now we are looking not only for personal salvation, but for social salvation."

Is there any hope for the black communities? Yes! Especially if the churches in those communities are socially conscientious. We have the answers people are looking for in the church, but the church can no longer wait for people to come and get it. We must begin to reach out more now, than ever before. The words of II Chronicles 7:14 are still true today; "If my people which are called by my name, shall humble themselves and pray and seek my face and turn from their wicked ways; then will I hear from heaven and will forgive their sin and will heal their land."

God will also give vision to humble people, for he says in his word that he who hungers and thirsts for righteousness shall be filled. It is indeed a righteous thing for the church to help meet the needs of its own communities. I love the way God inspired Third Shiloh Missionary Baptist Church in New Orleans, La. They took the funds they had been

saving for years for a new church and bought abandoned houses that had been used by crack addicts, in response to an epidemic that broke out in their neighborhood. Those abandoned houses resulted in affordable housing for needy families. God also gave them honorable priorities; social rehabilitation in the neighborhood, decent affordable housing for low-income families, educational support for the youth, and then a new church building.

This is the kind of institution the church must become in order to meet the needs of humanity as well as the needs of its congregation. We have to become the hand of God reaching out into the world, we must be his mouthpiece, his voice and his ears, his eyes and most of all; we must have God's Heart for his creation.

**(Submitted by: Fermon Williams)**

The greatest contributions to our communities have not come by way of schools and hospitals, as great as they can be. The most significant contribution is that the black church has been instrumental in bringing about a worldwide Christian community of spiritual, social, and moral significance. Christianity in and by the presence of the black church adds a quality of love, benevolence, truth, righteousness, and justice to human existence, which is not found in other social or religious movements.

As Ministers and Blessed servants of God we can readily relate to the exegesis of psychological, sociological and statistical data that Dr. Billingsly has brought to the conscience of so many of us. Theologically, it brings to mind the scripture Proverbs 29:18 (Where there is no vision people perish, but he that keepeth the law Happy is he.) It is a divine revelation to have been introduced to this remarkable scholar within the pages

of this literature. The ministry of Visions and Dreams is incredibly in tune with the music being played by Dr. Billingsly.

We totally agree, and furthermore we would like to point out that so many who have been blessed with organizing skills are guilty of organizing outreach programs; most of which are geared toward reaching out to get their hands on funds and set-asides for personal gain not knowing or no less remembering 1 Corinthians 13:3 (without love it profiteth me nothing) and Matthew 16:26 (for what is a man profiteth if he should gain the whole world and lose his own soul).

Lots of people, some preachers included, are listening to the tunes on the station WIFM (what's in it for me); when the scripture of God reminds us 2 Chronicles 7:14 that we ought to be listening to "If my people which are called by my name shall humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land.

Dr. Billingsly's concern is remarkably similar to ours theologically, as in the book of Joel 2:28 "And it shall come to pass afterwards that I will pour out my Spirit on all flesh; and your sons and daughters shall prophesy, your old men shall dream dreams and your young men shall see visions." We stand in awe of the awesomeness of almighty God as to the timeliness of this class and the prophetic revelations it has endowed us with. The confirmation of God's will in these last days makes us excited and prepares us to be zealous soldiers in the mighty army of the Lord. All praises to the deity of the Father, Son and Holy Ghost.

*(Submitted by: Herschel Willis and Clarence Smith)*

## **Biblical Context Supporting Our Position**

Responsibility for the needy (Luke 10:25:37). The Parable of the Good Samaritan is recorded only by Luke, but the conversation which led to it is similar to one recorded by Matthew and Mark during the last of Christ's life. Luke records it after his account of the mission of the seventy and their return.

Few of our Lord's parables have had such a lasting grip on the human mind as the Good Samaritan. The phrase has passed into general use, so that a person who renders needed help to a fellow human being is "a good Samaritan." Many Black Churches have a "Samaritan House" where social services are available to persons in distress. But a major point in the parable is in danger of being lost, namely, that the help came from an unlikely source. Jesus said few things more startling to His audiences than when He told how a racially despised traveler between Jerusalem and Jericho stopped to assist a wounded Jew after two of his fellow countrymen and religionists had ignored his plight. This, of course, was not the only occasion on which our Lord stretched out a hand of friendship to Samaritans, thus rebuking a deep-seated prejudice that existed between two races. Our world today is sorely in need of this divinely given example that calls on persons, especially the Black churches, and His followers to be neighborly in their attitudes toward all others, regardless of race. The Black Churches need to demonstrate that love toward others that overcomes discrimination of every kind.

The Black Churches should be kind to everyone. In the fall of 1775 the manager of Baltimore's largest hotel refused lodging to a man dressed like a farmer. His clothes were dirty, and the manager did not want such a person staying in his hotel. This man who was refused a place to stay was actually Thomas Jefferson, the vice-president of the United States.

After Jefferson had registered at a small hotel in the city, the manager of the larger hotel discovered the identity of the guest he had turned away. So he invited Jefferson to return to his hotel and stay as his personal guest.

Jefferson responded, "If he has no place for a dirty American farmer, he has none for the vice president of the United States."

Jesus demonstrated in His life, declared in His teaching, and demanded from His followers a kindness toward those who were different and unlovely.

**Theological Reflections defending our viewpoint**

A black church is involved to the hilt in witnessing. Any black church that wants to bear the name of Christ must teach its people how to share their faith and how to pray. Jesus gave the Church the Great Commission: "Go ye into all the world and preach the gospel to every creature." The evangelization of this world is not to be considered as a minor activity; it is the major enterprise of Christ's body today. World evangelization begins with the black Church teaching its own people to share their faith. A Christian who cannot witness is like a car that cannot run, a well with no water, and a restaurant with no food.

The message of the new birth in Jesus Christ is the most glorious thing to be learned from history. Jesus, crucified, risen, and ascended, has proclaimed His lordship over creation, and His covenant that was sealed on Calvary by His blood makes precisely the same high demands of morality and spirituality as that ratified on Mount Sinai. Jesus requires of the believer absolute obedience to the Father's will, for which He set the example even to the time of His dying breath, because through obedience and faith in Him comes the power of the Spirit. Jesus followed the model that had been established for the ideal Israelite community of old by requiring His followers to be holy (1 Pet. 1:16), with the addition that in His teaching He stressed individual human motivation in favor of a ceremonial or ritual type of holiness that had no necessary moral roots. For Jesus, the sanctity of life and personality that He desired in His followers came for the personal indwelling of the Holy Spirit.

*(Submitted by: Larry Martin)*

***RESOLUTIONS:***

1. That the established leadership (Ministers Conferences, Southern Christian Leadership Conference, The Urban League, NAACP, etc.) in urban communities hold one another accountable for assisting in resolving community issues; especially as they relate to the youth of our communities. (Romans 13:1-7)
2. Hold Black Leadership accountable. (Romans 13:8-10)
3. Find a way to bring Leadership together on one accord, to help resolve obvious crisis. (Romans 14:11-14)

***SOLUTION***

Dr. Billingsley makes a very valid point when he addresses the black church as being the strongest institution in the black community. With spiritual depravation being the center of our problem, we must come to the realization that the only way to rid our communities of the hate, violence and economic plight that plaguc us, is to reach out into the community with a spiritual force, and that, in and of itself begins with the people of God, people who are not afraid of men, and believe deep within themselves, that we must serve God, rather than man.

I must however venture to note, that because of the lack of church involvement in the black community, our dilemma has become far worse than it was at the time that Reverend Jernison declared that the family be considered the highest priority. His statement of it being difficult to bring people into seeing his idea was not off target. Because we haven't caught the vision, we must now undo the damage that has resulted from our lack. And yet, we must also be mindful of the fact, that our lack is due to our inability to understand who we are and whose we are, and iu order for us to

come into that knowledge, we must humble ourselves in the sight of the Lord that he may lift us up... we have yet to learn, to relinquish ourselves as leaders, put our faith in God, and let him run the show. In other words, we must acknowledge that without him, we can do absolutely nothing, but with him all things are possible.

Not only will he lift us up, but he will also draw all men unto himself, for the Bible declares, that if I be lifted up, I'll draw all men unto me. Then we have got to reclaim our neighborhoods, for again, our lack has caused a conspiracy similar to the one that the Pharaoh of Egypt in the book of exodus, chapter 1:15-21 used, when he asked that the midwives Shiphrah and Puah kill all the male children and let the females live. I think that as we look closer into the lives of our young people, we find young men who have no idea of who or what they are really up against. A train, consisting of an engine and a single boxcar pulls up in Watts, California, the engine unhooks from the boxcar and leaves. Curious minds break into the boxcar only to discover that it is a car full of guns of all sorts. They have no conception of the fact that they have been asked to kill each other off, no understanding, that the drugs have been dropped into our communities for the sake of keeping our minds fogged, not only with the drugs, but also by the greed of money and the lack of respect to others. They have not yet reasoned within themselves, that crack cocaine carries more time than powder cocaine, the very tool from which crack surfaces, and have been blinded to the fact that the reason is, because crack cocaine is more prevalent in the black community, neither have they been made aware, that when they get caught at the age of 15 or 16, that they will get enough time to carry them over into the State Penitentiary, so that when they do emerge, they no longer think naturally as men should.



Many years ago as a teenager, I remember a similar incident concerning trains in our neighborhood, in our case however, it was a train full of cognac, that evening, 90% of our youth and over 50% of our adults were drunk. No understanding or concern of how many alcoholics resulted from that incident. Today our young men walk around with their pants hanging down, exposing themselves in an uncomely manner. Their music indicates a lack of respect for our young women who are now also beginning to expose themselves as well.

We have got to help our young folk understand, that this conspiracy to kill off our young male children is a means whereby we cannot reproduce ourselves. But I'm glad, that the Bible has declared that these two midwives feared God, and if we are going to make a difference in the lives of our young people, we have got to fear God. That's exactly where our real problem lies, it lies within the confounds of the church, the church must first know its identity in Christ before it can claim the lost souls of the community, before it can reclaim the backslider. God promises, that, if his people, who are called by his name, would humble themselves, seek his face, and turn from their wicked ways, that he would hear their cry and heal their land. Before we can see the vision of Rev. Jemison, we have got to get right with God, for it is then, that we will have a heart for the community, and be able to climb Jacob's Ladder.

***(Submitted by: Mark Bomar)***

**Critique**  
**Of Chapter Three**  
**“The Crisis of Black Leadership”**  
**from the book**  
**“Race Matters”**

**By**  
**Dr. Cornell West**

**Presented to**

Rev. L. Eugene Vaughn  
D.Min.  
Adjunct Instructor  
Temple Bible College

**By**

**PEER GROUP B**  
Minister Robert Boyd  
Minister Jerome Clay  
Pastor Sherwin Q. Ealy  
Minister George T. Moore, Ph.D.  
Minister Carlton A. Threatts

In partial fulfillment for the requirements of  
Seminar On Christian Leadership Within An Urban Context

Saturday, May 15, 2004

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Devised by: Ministers Boyd, Clay, Moore, Threatts and Pastor Ealy

Written by: Minister Jerome Clay
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**Defining the issue and or crisis which the author presents in  
the article**

Defined

*by*

Minister Jerome Clay

Peer Group B  
 Subject: Race Matters by Cornel West  
 Min. Jerome Clay  
 Date: 5/06/04

**Assignment:** Define the issues and/or crisis, which the author presents in the article

**The crisis is threefold:**

1. Black leadership at the national level tends to lack a moral vision that can organize subtle analyses that enlighten exemplary practices that uplift black people.
2. The relative failures on a national level, creates vacuums to be filled by bold and defiant black-nationalist figures, with even narrower visions, one-note racial analyses, and sensationalist practices.
3. Political cynicism among black people encourages the idea that we cannot really make a difference in changing our society. This happens when there are no locally based collective models of black leadership.

**That the quantity, of political and intellectual leaders have been great but the quality of both groups are so low.**

- a) **In regard to the Black Political leaders,** this is seen in the:
  - Relative lack of authentic anger. The presence of a gut level sense of urgency in need of immediate attention was not present.
  - Relative absence of genuine humility; which is the fruit of inner security and wise maturity, being sure of ones self and mission.
- b) **Regarding Black American Intellectuals:**
  - They appeared to be confined to specialized disciples with little sense of the broader life of the mind and are hardly engaged with the battles of the street.
  - The system that is, so called “the dominant paradigm” stifles intellectual creativity, especially among those for whom the dominant paradigm is problematic.
  - **Black intellectuals/Scholars fall into three basic types:**
    - a. Race distancing elitist. They view themselves as the “talented tenth” having a monopoly on the sophisticated and cultural gaze on what’s wrong with black America.
    - b. The race-embracing rebels. They express their resentment of the white academy by producing similar hierarchies, headed by themselves, within the black context.
    - c. The race-transcending prophets. The example used was that of James Baldwin who was self-taught, and self-styled, courageous and prolific, a political intellectual, unswerving in his commitment to fusing the life of the mind with the struggle

for justice and human dignity regardless of the fashions of the day or the price he had to pay.

**c) The black middle-class has become defiant and decadent as a result of:**

- The American economic boom. From this came the models of the good life in terms of conspicuous consumption and hedonistic indulgence. The civil rights movement permitted many black Americans to benefit, getting a small but juicy piece of the expanding American pie.
- The deterioration of personal, familial, and communal relations among African-Americans. These elements constituted a crucial basis of the development of collective and critical consciousness. Black communities are in shambles, black families are in decline, and black men and women are in conflict (and sometimes in combat).

**Developing a biblical context to  
Support your position**

Developed

*by*

Minister Robert Boyd

### **Develop a Biblical Context to Support Your Position**

- 1) The biblical context to support the statement that black leadership at the national level tends to lack moral vision that can organize subtle analyses that enlighten exemplary practices that uplift black people is Romans 8:14. For as many as are led by the Spirit of God, they are the sons of God. Throughout chapter three of Race Matters, Mr. West never mentions God or the influence of Godly principles. As a result of not being led by the Holy Spirit, black leaders tend to rely on their own knowledge base to develop plans to uplift and enlighten black people. Unfortunately, these plans that are developed without any direction from the Holy Spirit involve carnal minded methods that involve behavior that is not Christ like. In Galatians 5:16-17 Paul says, "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that you can not do the things that you should."
- 2) When black leaders do not permit themselves to be led by the Spirit it becomes impossible for them to have a good growing relationship with God. Without a growing relationship with God and the ability to let the Holy Spirit lead in every area of their lives many black leaders fail to realize that the fight against racial discrimination, unfair treatment of the poor and the socially disadvantaged is a spiritual fight. Second Corinthians 10:304 states "For though we walk in the flesh we do not war after the flesh: For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." One of the Christian leader's most powerful weapons is prayer. Ephesians 6:18 states, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for the saints. When Spirit filled leaders come together on one accord and pray God about the state that black America is in God will give them a successfully Godly plan of action." Second Chronicles 7:14 says, "If my people which are called by my name shall humble themselves and pray, and seek my face, and turn from their



**Defending your viewpoint from a  
Position of theological relection  
About the issue**

Defended

*by*

Minister Robert Boyd  
Minister Jerome Clay  
Pastor Sherwin Q. Ealy  
Minister George T. Moore  
Minister Carlton A. Threatts

*Theological Reflection*

By

**Minister Robert Boyd**

## Peer Group B

### Subject Race Matters by Cornell West

Minister Robert L. Boyd Jr.

5/13/04

Assignment: Defend your viewpoint from a position of theological reflection about the issue.

- 1) *Black leadership can only be effective when our leaders are saved and have a relationship with Christ. In First Corinthians 11:1 Paul instructs the Corinthian church Be ye followers of me, even as I also am of Christ. Black leaders must take on and demonstrate the attributes of Jesus when striving to deal with the spiritual, economic, and social issues that our communities are faced with daily. One of the attributes of Jesus is love. John 13:34 states A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. To be effective our leaders must love the work that they do to the point that people in leadership position must be willing to put the needs of the people of the community before the wants and desires of themselves. Romans 5:8 says But God commendeth his love toward us, in that, while we are yet sinners, Christ died for us. Jesus is the perfect example of leadership who had a passionate love for the people. Christ knew from the beginning of his ministry to the end that he would have to die in order for the people to be set free from sin. John 1:29 states The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.*
- 2) Matthew 16:34 states Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. Black leadership can only be effective when our leaders are willing to follow the example of Christ regardless of the price that they must pay. In Matthew 16:35 For whosoever will save his life shall lose it; but whoever shall lose his life for my sake and the gospels shall save it. In conclusion black leaders should love the work that they are called to do by God to the point that they must be willing to sacrifice their lives for the people they represent.

*Theological Reflection*

By

**Minister Jerome Clay**

Peer Group B

Defense of viewpoint in a Theological Reflection paper

Subject: "Race Matters" by Dr. Cornel West

Minister Jerome Clay

May 14, 2004

In the book "Race Matters" Dr. West concludes this chapter with his recommendation for a remedy for the crisis of the lack of qualified leadership. In his suggested remedy he excludes the most important element in the development of effective leaders and that is, turning to God who made us and who has created in us the potential to be inspiring leaders. A person, who reverences God, through the receipt of Jesus Christ as Lord and by the indwelling of the Holy Spirit of God, can call upon the power, wisdom and knowledge of God to seek vision and purpose. These can also influence others who in turn can join their voice of commitment to effect change.

Ps. 33:12 states, "Blessed is the nation whose God is the Lord and the people whom he hath chosen for His own heritage."

God in his awesome glory, power and might created all things for when he had spoken, it was done. He commanded and it stood fast. God knows what he is doing and knows what to do when we don't know. He is the only one that can take a turned around nation like ours, where men and women aren't sure about their man and womanhood. Where children are neglected, misled and unchallenged. Where the politicians play up or play down to whoever has the loudest voice. Where the intellectuals have literally left the planet in their own mind and sophisticated circles. Where economic and social deprivation lack an equitable balance of ethics and justice. Where even the church hasn't totally come to grips with the grace and power extended to her. God's expectation of us is to be able to tell men, women, boys and girls, that, there is a better way.

Because there is a way that seems right unto a man: but the end, thereof are the ways of death. (Prov. 16:25) This better way is not the looking downward to the miseries of his life, looking to man for hope. But it is a looking upward to God, who is able to do exceeding abundantly above all that we ask or think, according to the power that works in us; unto him be glory in the church by Christ Jesus throughout all ages, world without end. A'-men

*Theological Reflection*

By

**Pastor Sherwin Q. Ealy**

Christian Leadership Within An Urban Context  
 Rev. L. Eugene Vaughn, Adjunct Instructor  
 Temple Bible College & Seminary  
 3201 Reading Road  
 Cincinnati, Ohio 45239

Subject: Race Matters  
 Student: Rev. Sherwin Q. Ealy  
 May 15, 2004

**Assignment: My viewpoint from a theological position concerning this issue.**

Dr. West starts off writing that we as a black people have come a long way in many areas especially with our schooling, and education, and our progress in society as a black people. But he is also saying that as far as we have come we have just that far to go and even further. Dr. West apparently believes that many blacks that are now, what we call successful are for themselves only.

**Proverbs 29:18** clearly tells us, where there is no vision (revelation) the people perish. We as total people are not dependent upon the Lord as we once were. We don't seek His counsel. We are now a selfish people, more interested in ourselves than others.

Dr. West asks the question how do we account for such great black giants of our past, such as Frederick Douglass, the Rev. Sojourner Truths, the Rev. Dr. Martin Luther King Jr., The giant author and civil rights leader W.E.B. DuBois and many other outstanding blacks that made tremendous contributions in helping to advance us as a people in a fully racist society?

Although Dr. West never mentions God by name in this article he certainly knows that it was God that created these as some of the greatest people of all times. He says that the present day black middle class persons are not just simply different than those who came before us, but they are a totally different mind set than our forefathers with our ideology.

**Mark 3:24,25** says "If a kingdom is divided against itself, that kingdom cannot stand. (25) "And if a house is divided against itself, that house cannot stand.

**Race does matter**, and as long as we are divided against ourselves as a race of people and exclude God from our lives we will never meet the objective that He has set for us as a people of destiny. Without a doubt we need the Lord, in the book of Ruth when Oprah kissed her mother-in-law, but Ruth clung to her and said I shall not leave you, your people shall be my people and your God my God.

**Our black institutions of higher learning** gave rise, pave the way, opened many doors for our black educators and business people, our doctors and lawyers. But seemingly now we have turned our backs on the very vehicle that's brought us to where we are. We once were servants of our people, but now we are more interested in ourselves, its more about prestige for some people so they send their kids to Harvard and Yale for higher paying jobs rather than being in the service to help someone make their life better.

However I must say that Rev. Dr. Frank Reed said in his book *Nehemiah*, it does not matter where a person goes to school or what he/she becomes just don't forget to go back to the hood. This seems like what Dr. West is saying that people have forgotten where they have come from and their purpose.

THE BLACK COMMUNITY, THE BLACK FAMILY, BLACK MEN, BLACK WOMEN.

Currently black communities are in shambles, black families are in decline, black men and women are in conflict and sometimes all out war. May I say that the problem can't be solved without God's intervention and we must invite Him in to help resolve the conflict. We as a people have for the most part always included God in our daily lives since the days of slavery. But now that God has blessed us, we have ignored where our blessings have come from and turned our backs on God.

BLACK POLITICAL LEADERSHIP.

Black political leaders are in a total state of confusion, it seems as though they don't know exactly what's going on in the office that they have been elected to serve, or may I say that they don't want to serve the ones that have elected them.

### **BLACK INTELLECTUAL LEADERSHIP**

Black intellectuals are affected by the same process as other intellectuals in America, such as the professionalization and specialization of knowledge yet the quality of black intellectual work has suffered more than that of others.

- I. *The academic system of rewards and status, prestige and influence, puts a premium on those few black scholars who imitate the dominant paradigms elevated by fashionable Northeastern seaboard institutions of high learning.*
- II. Many black scholars deliberately distance themselves so far from the mainstream academy that they have little to sustain them as scholars.



## **WHAT IS TO BE DONE?**

The time is past for political and intellectual leaders to pose as the voice for black America. Gone are the days when black political leaders jockey for the label “president of black America,” or when black intellectuals pose as the “writers of black America.”

### ***Theological Reflection***

By

**Minister George T. Moore**

## **Introduction**

When we talk about great leaders in the Bible, we think about David, we think about Jesus Christ, and others.

Unlike the leaders of Biblical times, there is still need for leaders at this present age. Sadly, most everyone looks to the President of the United States as the leader of a great Nation that transcends all ethnic groups.

In addition to the President, each ethnic group should have its own leader. A sense of esteem should be had for each cultural group.

Cornell West in his book entitled, "Race Matters" laments the need for Black Leaders, gone are days when Black Intellectual and Black Political leaders, jockey for a position of being, the Head Negro in Charge (H.N.I.C.) Dr. West states "to be a serious black leader is to be a race-transcending prophet who critiques the powers that be (including the black component of the Establishment)."

I will make an attempt to present my viewpoint from a theological position as by Dr. Myles Munroe in his book entitled, "How To Be A Leader."

### **1. Each Man is a Leader Created to be Led by the Spirit of God (Spiritual)**

If one is going to be a true leader, he/she must be led by the Spirit of God. If the individual is not being led by the Holy Spirit, he/she is being led by another spirit. Nowhere in Dr. West's article entitled "Crisis in Leadership" does it state that a person has to be led by the Spirit of God. He states a person should be of good moral character.

To be an effective leader it is unequivocal that you must be led by God's Spirit. There were several African American leaders that were good but they did not have a lasting impact.

Minister Farrakhan of the Nation of Islam was a good leader but not Spiritual. He organized the Million Man March. There were several followers. Should Christians have participated (which they did) in that march?

If the body and head do not have the same genetic makeup, rejection usually takes place.

W.E.B. Dubois was a great intellectual leader but did not have many followers.

Marcus Garvey had followers but was stopped in his bid to make the back to African movement a reality.

Martin L. King a dynamic, charismatic leader during the Civil Rights Era was cut down in the prime of his life at the age of 39 years. His ideology of non-violence did not "sit

well” with H. “Rap” Brown, Stokely Carmichael, Black Panther Party, and others who took an opposing view to Dr. King’s agenda.

Dr. King’s agenda of non-violence save a myriad of people from being murdered.

Dr. King demonstrated the power of prayer and the importance of communicating with God. Today’s leaders must also rely on God’s strength and ability.

When some African American people achieve a certain level of success in life or career, it is easy for them to help themselves instead of helping others. It’s easy for some to trust themselves and to glorify one’s own accomplishments.

Dr. King was committed to serve and to give glory to God and God alone. Having communion with God was most essential to his ministry.

We are often busy looking for an individual to lead us instead of looking for Jesus in the individual to carry the torch.

We must not forget we are doing God’s ministry and His business, not ours. Prayer should not only be part of our life, but life itself.

## **II. Leadership has Very Little to do with what you and is fundamentally a Matter of Becoming Who You Are (Preparation)**

It would be nice if all the present day African American Leaders would have trained in the College of Leadership by Myles Munroe.

In order to defeat one’s enemy, one must learn his ways. Whom God calls, he also prepares and equips.

Every leader must have a true wilderness experience prior to leading people. If a leader (Christian/Non-Christian) has not been properly prepared, he will fail and his followers will be led by every wind and doctrine.

Proper preparation is the key to successful leadership. Every leader must sit at the feet of those that have paved the way before them.

## **III. Developing Character and Vision is the Way Leaders are Made, Leaders are not Gifts, but Results (Vision & Influence)**

Dr. King was one of the most influential leaders in human history. He affected many lives throughout generations, an example of a life lived as the salt and light of the world for his own generation and generations to follow.

Thus Dr. King moved from one-man operation style to a team operation leadership style. He utilized the three leadership styles that leaders should emulate: facilitative, collaborative and directive.

These three styles are encapsulated in Jesus' commission to all his disciples: "All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always to the very end of the age." (Matthew 28:18-20 NIV)

Programs and plans do not complete our mission given by God. People do. This requires a team of committed and dedicated people to accomplish. We should build a team of visionaries together.

Would not it be wonderful if a team of visionaries could come together for a single cause? The King's, Thurman's, Gandhi's, Jackson's, Garvey's, Dubois'.

Dr. King had a dream. Should we perpetuate his dream or should we have our own. As recorded in the scripture the people will perish without a vision.

Dr. King's I have a dream speech has resonated throughout the annals of time. The test of Dr. King's leadership is what he has left behind. Some of the attributes of Dr. King are not mentioned by Dr. West.

It is my theological opinion that is Dr. West and Dr. Munroe would collaborate, it would be a dynamite book. To God By the Glory.

***Theological Reflection***

By

**Minister Carlton A. Threatts**

The 4<sup>th</sup> chapter of Dr. Cornel West's book "Race Matters" speaks on the matter of the crisis of black leadership today. Dr. West gives us a brief history of the emergence of black leadership during certain times in American history and compares it to today. He expresses that there are too few today like those who emerged in the past despite the many adversities that existed due to the color, education, and economic status. The crisis in black leadership today reflects or even parallels the crisis of leadership that the children of Israel experienced before, during, and after the Babylonian captivity.

Long before the captivity the children of Israel had a rich history cultivated by God and his promises to prosper them as long as they kept His precepts. There arose leaders during the times of the Judges. There were also famous kings that ruled like David and Solomon. We see the nation split under Solomon's son who left the original purpose of God. Soon we see the Northern Kingdom slip into apostasy followed by the Southern Kingdom some years later. Despite many warning of the prophets to the masses, their words when unheeded. Captivity became a reality.

During captivity, there emerged great leaders like Daniel, Hananiah, Mishael, and Azariah. Here we see God's people flourished in captivity! We also see this during the time when our people were in slavery in this country. Despite the grave injustices, great leaders emerged such as Frederick Douglass and Sojourner Truth just to name a few, who did great things. Black people built Churches, Colleges, and owned thriving Businesses. Great inventors and great thinkers arose such as George Washington Carver. There were also great athletes and great entertainers who flourished way before the Civil Rights Movement. God blessed us as a people to overcome adversity.

After their captivity in Babylon, we see the children of Israel face the struggle against apathy. They struggled to rebuild the wall and the temple. God raised up some leaders to complete these tasks but soon there was 400 years of silence before we hear a voice crying in the wilderness. After the Civil Rights Era, we as people have been afforded more opportunities than our forefathers. But generation after generation has seemed to decay despite these advantages. There have been few leaders to arise and address the moral decline of our people. Are we in the period of silence or should we be the voices that are crying in the wilderness to turn this generation back to God and to prepare a people to be Kingdom-minded?

**Devising a group solution/resolution  
To the specific crisis**

Devised

*by*

**Minister Robert Boyd  
Minister Jerome Clay  
Pastor Sherwin Q. Ealy  
Minister George T. Moore  
Minister Carlton A. Threatts**

*Written by*

Minister Jerome Clay

## Peer Group B

### Group Members

- Minister Robert Boyd
- Minister Carlton A. Threatts
- Minister Jerome Clay
- Dr. George T. Moore
- Pastor Sherwin Q. Ealy

Subject: Chapter 3 “Race Matters” by Dr. Cornel West

Assignment: Devise a group solution to the specific crisis

The crisis identified in Dr. Cornel West’s book “Race Matters” poses a great dilemma regarding this country’s need for qualified and effective political and intellectual leaders. The lack of moral vision, authentic anger and genuine humility continues to wane against the collective organization of the people, primarily the African American. Political cynicism among black people encourages the idea that we, as a people, cannot really make a difference in changing our society. Dr. West suggests that contributing to this matter is the absence of locally based collective models of black leadership.

A solution to the crisis is found in the power of God, as He works by way of the Holy Spirit, through the believers of our Lord and Savior Jesus Christ. The locally based models of black leadership should find its leaders in the church, the local assembly of baptized believers. For, from the Spirit-filled commitment of the believer comes the fruit of integrity, good moral character and vision. Proverbs 29:18a states, “For where there is no vision, the people perish.”

Dr. Myles Munroe stated in his book, “Becoming a Leader” that there are two components of leadership. These are Vision and Values, Inspiration, and Motivation. With the purest form of leadership being that of inspiration. Also stated by Dr. Munroe is that, true leadership is not self-serving but selfless service. Selfish ambitions end in self-destruction.

Stated in the book “Race Matters” is Dr. West’s opinion that where there is no vital community to hold up the precious ethical and religious ideas, there can be no coming to a moral commitment, only personal accomplishments.

All the more, with the presence of the locally based, Holy Spirit filled, collective models of leadership, there would be available to the leader access to the power of God, who created man and woman and established the institution of family and community, whose governing authority has been ordained by God. (Romans 13:1). There is the authentic relationship between God and man. And until God’s purposes are identified, received and practiced, the people will not be able to come together, organize and become a sound voice in making effective changes in our society.



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## Dr. Kim Richards' Presentation

*Dr. Kim Richards' Lesson Plan: Tapping Your Leadership Potential*

## Tapping Your Leadership Potential

Pastor Kim Richards  
Newlife Outreach Church  
5/8/04

## Tapping Your Leadership Potential

- "Greater Leaders are Ordinary people who have responded to the demand on their life!"
- True Leaders have nothing but themselves to work with"
- They rise to the Top in Spite of their "Weaknesses"
  - Comfort your fears
  - Celebrate your strengths
  - Master your weaknesses

## Tapping Your Leadership Potential

- Be an Independent Thinker
  - Think for yourself (Joshua 25:15)
  - Let God's word/voice be the final authority
    - Church Example – Donation
    - The Courage to be You – Book
    - Job at CSTCC

## Tapping your Leadership Potential

- Disappointments & Crisis
  - Stay Calm & Quiet in a Crisis
  - Your congregation or association will mimic you and your responses
  - Exhibit the Fruits of the Spirit at all times
  - Allow God to be your Source  
Wherever God leads he will provide whatever you need  
Health, Wealth and Wisdom

## Tapping Your Leadership Potential

- Mobilization
  - Is your Vision strong enough that it will inspire others to help you reach your goal?
  - Can you inspire others?
  - Leaders make full use of human resources and develops new talents while releasing human potential

## Tapping Your Leadership Potential

- Relationships
  - You must be friendly and a peace maker
  - Try not to create enemies (Luke 2:52, Proverbs 18:19, Proverbs 16:7)
  - Make friends before making "converts"  
Vineyard Example – Lunch & Meetings in public places

### Tapping Your Leadership Potential

- Love God and People (John 4:42)
  - You cannot help people if you don't like them
  - Our love must be unconditional & without prejudice (1 John 2)
  - Love people just as they are
    - Allow them to grow and mature in Christ and they will bless you

### Tapping your Leadership Potential

- Self-Confident
  - Intimidation (deal with it before it destroys you or limit your potential)
  - Make sure God called you to do what you do!
  - Self Confidence is always grounded in a Higher Authority  
Sense of self worth, emotional anchor and personal strength (Acts 5:28-29)

### Tapping Your Leadership Potential

- Centered
  - Strong & Steady Will
    - Focused
    - Consistent till the end
  - Not moved by Circumstances or Opinions of others
    - Make God's voice the resounding voice

### Tapping Your Leadership Potential

- Trust God (Jeremiah 29:11)
- Start with God and always end with God (Phil 1:6)
- Seek God for the "Relevant Word"

## Seminar Final Evaluations

**SEMINAR ON CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT**

Professor: Rev. L. Eugene Vaughn, D. Min.©  
 Temple Bible College  
 3202 Reading Road • Cincinnati, Ohio 45229 • 513-961-6077

**FINAL EVALUATION**

STUDENT NAME: Sherwin Ealy  
 COURSE: Seminar on Christian Leadership Within An Urban Context  
 INSTRUCTOR: Rev. L. Eugene Vaughn, D. Min.©  
 PERIOD COVERED: March 6, - May 22, 2004  
 CLASS TIME: Saturdays, 9:00 a.m. - 1:00 p.m.  
 COURSE GRADE: C

**ACADEMIC PERFORMANCE:**

- |   |  |
|---|--|
| <input type="checkbox"/> outstanding              | <input type="checkbox"/> evidences excellent study habits                                    |
| <input type="checkbox"/> excellent                | <input checked="" type="checkbox"/> evidences quality preparation outside of class           |
| <input checked="" type="checkbox"/> above average | <input type="checkbox"/> work of a consistently high quality                                 |
| <input type="checkbox"/> average                  | <input type="checkbox"/> work of an inconsistent quality                                     |
| <input type="checkbox"/> below average            | <input type="checkbox"/> work of below standard quality                                      |
| <input type="checkbox"/> unsatisfactory           | <input checked="" type="checkbox"/> has good analytical/critical thinking/application skills |
|   | <input type="checkbox"/> needs to have analytical/critical thinking/application skills       |

**MOTIVATION:**

- |   |  |   |
|---|--|---|
| <input type="checkbox"/> highly self-motivated                | <input type="checkbox"/> responds willingly                  | <input type="checkbox"/> highly organized     |
| <input checked="" type="checkbox"/> moderately self-motivated | <input type="checkbox"/> responds when coerced               | <input checked="" type="checkbox"/> organized |
| <input type="checkbox"/> does not appear to be motivated      | <input type="checkbox"/> unresponsive                        | <input type="checkbox"/> unorganized          |
| <input type="checkbox"/> needs gentle coercion                | <input type="checkbox"/> unresponsive to coercion            | <input type="checkbox"/> neat                 |
| <input type="checkbox"/> needs overt coercion                 | <input checked="" type="checkbox"/> good class participation | <input type="checkbox"/> sloppy               |
| <input checked="" type="checkbox"/> voluntarily participates  | <input type="checkbox"/> fair class participation            |   |

**ATTENDANCE:**

\_\_\_\_\_ ABSENCES \_\_\_\_\_ TARDIES \_\_\_\_\_ POOR ATTENDANCE REFLECTED IN THE GRADE

**COMMENTS ON ACADEMIC BACKGROUND/READINESS:**

- |   |   |
|---|---|
| <input type="checkbox"/> exceptional background                                   | <input type="checkbox"/> background deficient, but can succeed in this course   |
| <input type="checkbox"/> excellent background                                     | <input type="checkbox"/> insufficient background for this level of study  |
| <input checked="" type="checkbox"/> above average background                      | <input type="checkbox"/> performance in this class inconsistent with prior exposure to this subject indicated as background |
| <input type="checkbox"/> good background; needs reinforcement in some basic areas |   |

**AFFECTIVE CONCERNS:**

- |   |  |  |
|---|--|--|
| <input checked="" type="checkbox"/> very cooperative            | <input type="checkbox"/> responsive                          | <input type="checkbox"/> uncooperative                       |
| <input checked="" type="checkbox"/> participates well           | <input type="checkbox"/> too talkative                       | <input type="checkbox"/> sleeps in class                     |
| <input type="checkbox"/> fidgets/noisy                          | <input type="checkbox"/> inattentive                         | <input type="checkbox"/> distracts/disturbs neighbors        |
| <input type="checkbox"/> very respectful                        | <input type="checkbox"/> helpful                             | <input type="checkbox"/> insolent/disrespectful              |
| <input checked="" type="checkbox"/> a pleasure to have in class | <input type="checkbox"/> adds to the class environment       | <input type="checkbox"/> detracts from the class environment |
| <input checked="" type="checkbox"/> a good example to peers     | <input checked="" type="checkbox"/> shows leadership ability | <input type="checkbox"/> restless/annoys others              |
|   |  | <input type="checkbox"/> in need of attitudinal adjustment   |

**SUGGESTIONS FOR IMPROVEMENT:**

- |  |   |  |
|--|---|--|
| <input checked="" type="checkbox"/> more consistent study habits | <input type="checkbox"/> make flashcards              | <input type="checkbox"/> read more thoroughly                                  |
| <input type="checkbox"/> practice orally before mirror           | <input type="checkbox"/> form a study group           | <input type="checkbox"/> see the tutor/counselor                               |
| <input type="checkbox"/> make vocabulary lists                   | <input type="checkbox"/> get sufficient sleep         | <input type="checkbox"/> study this subject <b>DAILY</b>                       |
| <input type="checkbox"/> study before tired                      | <input type="checkbox"/> read aloud w/partner         | <input type="checkbox"/> redo work that was unsatisfactorily completed         |
| <input type="checkbox"/> write correction                        | <input type="checkbox"/> see instructor               | <input type="checkbox"/> check class notes w/teacher/classmate/tutor/counselor |
| <input checked="" type="checkbox"/> keep a better notebook       | <input checked="" type="checkbox"/> take better notes | <input checked="" type="checkbox"/> <b>PUSH JUST A LITTLE MORE</b>             |
| <input type="checkbox"/> <b>KEEP UP THE GOOD WORK!</b>           |   |  |

## **SEMINAR ON CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT**

Professor: Rev. L. Eugene Vaughn, D. Min. ©  
*Temple Bible College*  
 3202 Reading Road • Cincinnati, Ohio 45229 • 513-961-6077



### **FINAL EVALUATION**

**STUDENT NAME:** Robert Boyd  
**COURSE:** Seminar on Christian Leadership Within An Urban Context  
**INSTRUCTOR:** Rev. L. Eugene Vaughn, D. Min. ©  
**PERIOD COVERED:** March 6, - May 22, 2004 **COURSE GRADE:** C  
**CLASS TIME:** Saturdays, 9:00 a.m. - 1:00 p.m.

#### **ACADEMIC PERFORMANCE:**

- |   |   |
|---|---|
| <input type="checkbox"/> outstanding        | <input type="checkbox"/> evidences excellent study habits   |
| <input type="checkbox"/> excellent          | <input type="checkbox"/> evidences quality preparation outside of class                           |
| <input type="checkbox"/> above average      | <input type="checkbox"/> work of a consistently high quality                                      |
| <input checked="" type="checkbox"/> average | <input checked="" type="checkbox"/> work of an inconsistent quality                               |
| <input type="checkbox"/> below average      | <input type="checkbox"/> work of below standard quality   |
| <input type="checkbox"/> unsatisfactory     | <input type="checkbox"/> has good analytical/critical thinking/application skills                 |
|   | <input checked="" type="checkbox"/> needs to have analytical/critical thinking/application skills |

#### **MOTIVATION:**

- |   |  |   |
|---|--|---|
| <input type="checkbox"/> highly self-motivated                | <input type="checkbox"/> responds willingly                  | <input type="checkbox"/> highly organized |
| <input checked="" type="checkbox"/> moderately self-motivated | <input type="checkbox"/> responds when coerced               | <input type="checkbox"/> organized        |
| <input type="checkbox"/> does not appear to be motivated      | <input type="checkbox"/> unresponsive                        | <input type="checkbox"/> unorganized      |
| <input type="checkbox"/> needs gentle coercion                | <input type="checkbox"/> unresponsive to coercion            | <input checked="" type="checkbox"/> not   |
| <input type="checkbox"/> needs overt coercion                 | <input type="checkbox"/> good class participation            | <input type="checkbox"/> sloppy           |
| <input type="checkbox"/> volunteers frequently                | <input checked="" type="checkbox"/> fair class participation |   |

#### **ATTENDANCE:**

\_\_\_\_\_ ABSENCES      \_\_\_\_\_ TARDIES      \_\_\_\_\_ POOR ATTENDANCE REFLECTED IN THE GRADE

#### **COMMENTS ON ACADEMIC BACKGROUND/READINESS:**

- |  |   |
|--|---|
| <input type="checkbox"/> exceptional background  | <input checked="" type="checkbox"/> background deficient, has not succeed in this course                                    |
| <input type="checkbox"/> excellent background  | <input type="checkbox"/> insufficient background for this level of study  |
| <input type="checkbox"/> above average background  | <input type="checkbox"/> performance in this class inconsistent with prior exposure to this subject indicated as background |
| <input checked="" type="checkbox"/> good background; needs reinforcement in some basic areas |   |

#### **AFFECTIVE CONCERNS:**

- |   |  |  |
|---|--|--|
| <input type="checkbox"/> very cooperative                       | <input type="checkbox"/> cooperative                         | <input type="checkbox"/> uncooperative                       |
| <input type="checkbox"/> participates well                      | <input type="checkbox"/> too talkative                       | <input type="checkbox"/> sleeps in class                     |
| <input type="checkbox"/> fidgets/noisy                          | <input type="checkbox"/> inattentive                         | <input type="checkbox"/> distracts/disturbs neighbors        |
| <input checked="" type="checkbox"/> very respectful             | <input type="checkbox"/> helpful                             | <input type="checkbox"/> insolent/disrespectful              |
| <input checked="" type="checkbox"/> a pleasure to have in class | <input type="checkbox"/> adds to the class environment       | <input type="checkbox"/> detracts from the class environment |
| <input checked="" type="checkbox"/> a good example to peers     | <input checked="" type="checkbox"/> shows leadership ability | <input type="checkbox"/> restless/annoys others              |
|   |  | <input type="checkbox"/> in need of attitudinal adjustment   |

#### **SUGGESTIONS FOR IMPROVEMENT:**

- |  |   |  |
|--|---|--|
| <input checked="" type="checkbox"/> more consistent study habits | <input type="checkbox"/> make flashcards              | <input type="checkbox"/> read more thoroughly                                  |
| <input type="checkbox"/> practice orally before mirror           | <input type="checkbox"/> form a study group           | <input type="checkbox"/> see the tutor/counselor                               |
| <input type="checkbox"/> make vocabulary lists                   | <input type="checkbox"/> get sufficient sleep         | <input type="checkbox"/> study this subject <b>DAILY</b>                       |
| <input type="checkbox"/> study <u>before</u> tired               | <input type="checkbox"/> read aloud w/partner         | <input type="checkbox"/> redo work that was unsatisfactorily completed         |
| <input type="checkbox"/> write correction                        | <input type="checkbox"/> see instructor               | <input type="checkbox"/> check class notes w/teacher/classmate/tutor/counselor |
| <input checked="" type="checkbox"/> keep a better notebook       | <input checked="" type="checkbox"/> take better notes | <input checked="" type="checkbox"/> PUSH JUST A LITTLE MORE                    |
| <input type="checkbox"/> KEEP UP THE GOOD WORK!                  |   |  |

## **SEMINAR ON CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT**

Professor: Rev. L. Eugene Vaughn, D. Min. ©  
*Temple Bible College*  
 3202 Reading Road • Cincinnati, Ohio 45229 • 513-961-6077



### **FINAL EVALUATION**

**STUDENT NAME:** Carlton Threatts  
**COURSE:** Seminar on Christian Leadership Within An Urban Context  
**INSTRUCTOR:** Rev. L. Eugene Vaughn, D. Min. ©  
**PERIOD COVERED:** March 6, - May 22, 2004 **COURSE GRADE:** B  
**CLASS TIME:** Saturdays, 9:00 a.m. - 1:00 p.m.

#### **ACADEMIC PERFORMANCE:**

- |   |  |
|---|--|
| <input type="checkbox"/> outstanding              | <input type="checkbox"/> evidences excellent study habits                              |
| <input type="checkbox"/> excellent                | <input type="checkbox"/> evidences quality preparation outside of class                |
| <input checked="" type="checkbox"/> above average | <input checked="" type="checkbox"/> work of a consistently high quality                |
| <input type="checkbox"/> average                  | <input type="checkbox"/> work of an inconsistent quality                               |
| <input type="checkbox"/> below average            | <input type="checkbox"/> work of below standard quality                                |
| <input type="checkbox"/> unsatisfactory           | <input type="checkbox"/> has good analytical/critical thinking/application skills      |
|   | <input type="checkbox"/> needs to have analytical/critical thinking/application skills |

#### **MOTIVATION:**

- |   |  |   |
|---|--|---|
| <input checked="" type="checkbox"/> highly self-motivated | <input checked="" type="checkbox"/> responds willingly       | <input type="checkbox"/> highly organized     |
| <input type="checkbox"/> moderately self-motivated        | <input type="checkbox"/> responds when coerced               | <input checked="" type="checkbox"/> organized |
| <input type="checkbox"/> does not appear to be motivated  | <input type="checkbox"/> unresponsive                        | <input type="checkbox"/> unorganized          |
| <input type="checkbox"/> needs gentle coercion            | <input type="checkbox"/> unresponsive to coercion            | <input type="checkbox"/> neat                 |
| <input type="checkbox"/> needs overt coercion             | <input checked="" type="checkbox"/> good class participation | <input type="checkbox"/> sloppy               |
| <input type="checkbox"/> volunteers frequently            | <input type="checkbox"/> fair class participation            |   |

#### **ATTENDANCE:**

\_\_\_\_\_ ABSENCES      \_\_\_\_\_ TARDIES      \_\_\_\_\_ POOR ATTENDANCE REFLECTED IN THE GRADE

#### **COMMENTS ON ACADEMIC BACKGROUND/READINESS:**

- |   |   |
|---|---|
| <input type="checkbox"/> exceptional background                                   | <input type="checkbox"/> background deficient, but can succeed in this course   |
| <input type="checkbox"/> excellent background                                     | <input type="checkbox"/> insufficient background for this level of study  |
| <input checked="" type="checkbox"/> above average background                      | <input type="checkbox"/> performance in this class inconsistent with prior exposure to this subject indicated as background |
| <input type="checkbox"/> good background; needs reinforcement in some basic areas |   |

#### **AFFECTIVE CONCERNS:**

- |   |   |  |
|---|---|--|
| <input checked="" type="checkbox"/> very cooperative            | <input checked="" type="checkbox"/> cooperative                   | <input type="checkbox"/> uncooperative                       |
| <input checked="" type="checkbox"/> participates well           | <input type="checkbox"/> too talkative                            | <input type="checkbox"/> sleeps in class                     |
| <input type="checkbox"/> fidgets/noisy                          | <input type="checkbox"/> inattentive                              | <input type="checkbox"/> distracts/disturbs neighbors        |
| <input checked="" type="checkbox"/> very respectful             | <input type="checkbox"/> helpful                                  | <input type="checkbox"/> insolent/disrespectful              |
| <input checked="" type="checkbox"/> a pleasure to have in class | <input checked="" type="checkbox"/> adds to the class environment | <input type="checkbox"/> detracts from the class environment |
| <input type="checkbox"/> a good example to peers                | <input checked="" type="checkbox"/> shows leadership ability      | <input type="checkbox"/> restless/annoys others              |
|   |   | <input type="checkbox"/> in need of attitudinal adjustment   |

#### **SUGGESTIONS FOR IMPROVEMENT:**

- |  |   |  |
|--|---|--|
| <input checked="" type="checkbox"/> more consistent study habits | <input type="checkbox"/> make flashcards      | <input checked="" type="checkbox"/> read more thoroughly                       |
| <input type="checkbox"/> practice orally before mirror           | <input type="checkbox"/> form a study group   | <input type="checkbox"/> see the tutor/counselor                               |
| <input type="checkbox"/> make vocabulary lists                   | <input type="checkbox"/> get sufficient sleep | <input type="checkbox"/> study this subject <u>DAILY</u>                       |
| <input type="checkbox"/> study <u>before</u> tired               | <input type="checkbox"/> read aloud w/partner | <input type="checkbox"/> redo work that was unsatisfactorily completed         |
| <input type="checkbox"/> write correction                        | <input type="checkbox"/> see instructor       | <input type="checkbox"/> check class notes w/teacher/classmate/tutor/counselor |
| <input checked="" type="checkbox"/> keep a better notebook       | <input type="checkbox"/> take better notes    | <input type="checkbox"/> PUSH JUST A LITTLE MORE                               |
| <input checked="" type="checkbox"/> KEEP UP THE GOOD WORK!       |   |  |

## SEMINAR ON CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT

Professor: Rev. L. Eugene Vaughn, D. Min.©

Temple Bible College

3202 Reading Road • Cincinnati, Ohio 45229 • 513-961-6077



### FINAL EVALUATION

STUDENT NAME: Jerome Clay  
 COURSE: Seminar on Christian Leadership Within An Urban Context  
 INSTRUCTOR: Rev. L. Eugene Vaughn, D. Min.©  
 PERIOD COVERED: March 6, - May 22, 2004  
 CLASS TIME: Saturdays, 9:00 a.m. - 1:00 p.m.

COURSE GRADE: A

#### ACADEMIC PERFORMANCE:

- |   |  |
|---|--|
| <input checked="" type="checkbox"/> outstanding | <input checked="" type="checkbox"/> evidences excellent study habits                   |
| <input type="checkbox"/> excellent              | <input checked="" type="checkbox"/> evidences quality preparation (outline of class)   |
| <input type="checkbox"/> above average          | <input checked="" type="checkbox"/> work of a consistently high quality                |
| <input type="checkbox"/> average                | <input type="checkbox"/> work of an inconsistent quality                               |
| <input type="checkbox"/> below average          | <input type="checkbox"/> work of below standard quality                                |
| <input type="checkbox"/> unsatisfactory         | <input type="checkbox"/> has good analytical/critical thinking/application skills      |
|   | <input type="checkbox"/> needs to have analytical/critical thinking/application skills |

#### MOTIVATION:

- |   |  |  |
|---|--|--|
| <input checked="" type="checkbox"/> highly self-motivated | <input checked="" type="checkbox"/> responds willingly       | <input checked="" type="checkbox"/> highly organized |
| <input type="checkbox"/> moderately self-motivated        | <input type="checkbox"/> responds when coerced               | <input type="checkbox"/> organized                   |
| <input type="checkbox"/> does not appear to be motivated  | <input type="checkbox"/> unresponsive                        | <input type="checkbox"/> unorganized                 |
| <input type="checkbox"/> needs gentle coercion            | <input type="checkbox"/> unresponsive to coercion            | <input type="checkbox"/> neat                        |
| <input type="checkbox"/> needs overt coercion             | <input checked="" type="checkbox"/> good class participation | <input type="checkbox"/> sloppy                      |
| <input checked="" type="checkbox"/> volunteers frequently | <input type="checkbox"/> fair class participation            |  |

#### ATTENDANCE:

\_\_\_\_\_ ABSENCES \_\_\_\_\_ TARDIES \_\_\_\_\_ POOR ATTENDANCE REFLECTED IN THE GRADE

#### COMMENTS ON ACADEMIC BACKGROUND/READINESS:

- |   |   |
|---|---|
| <input type="checkbox"/> exceptional background                                   | <input type="checkbox"/> background deficient, but can succeed in this course   |
| <input checked="" type="checkbox"/> excellent background                          | <input type="checkbox"/> insufficient background for this level of study  |
| <input type="checkbox"/> above average background                                 | <input type="checkbox"/> performance in this class inconsistent with prior exposure to this subject indicated as background |
| <input type="checkbox"/> good background; needs reinforcement in some basic areas |   |

#### AFFECTIVE CONCERNS:

- |   |  |  |
|---|--|--|
| <input checked="" type="checkbox"/> very cooperative            | <input checked="" type="checkbox"/> cooperative              | <input type="checkbox"/> uncooperative                       |
| <input checked="" type="checkbox"/> participates well           | <input type="checkbox"/> too talkative                       | <input type="checkbox"/> sleeps in class                     |
| <input type="checkbox"/> fidgets/noisy                          | <input type="checkbox"/> inattentive                         | <input type="checkbox"/> distracts/disturbs neighbors        |
| <input checked="" type="checkbox"/> very respectful             | <input type="checkbox"/> helpful                             | <input type="checkbox"/> insolent/direspectful               |
| <input checked="" type="checkbox"/> a pleasure to have in class | <input type="checkbox"/> adds to the class environment       | <input type="checkbox"/> detracts from the class environment |
| <input checked="" type="checkbox"/> a good example to peers     | <input checked="" type="checkbox"/> shows leadership ability | <input type="checkbox"/> restless/annoys others              |
|   |  | <input type="checkbox"/> in need of attitudinal adjustment   |

#### SUGGESTIONS FOR IMPROVEMENT:

- |   |   |  |
|---|---|--|
| <input type="checkbox"/> more consistent study habits             | <input type="checkbox"/> make flashcards      | <input checked="" type="checkbox"/> read more thoroughly                       |
| <input checked="" type="checkbox"/> practice orally before mirror | <input type="checkbox"/> form a study group   | <input type="checkbox"/> see the tutor/counselor                               |
| <input type="checkbox"/> make vocabulary lists                    | <input type="checkbox"/> get sufficient sleep | <input type="checkbox"/> study this subject <u>DAILY</u>                       |
| <input type="checkbox"/> study <u>before</u> tired                | <input type="checkbox"/> read aloud w/partner | <input type="checkbox"/> redo work that was unsatisfactorily completed         |
| <input type="checkbox"/> write correction                         | <input type="checkbox"/> see instructor       | <input type="checkbox"/> check class notes w/teacher/classmate/tutor/counselor |
| <input type="checkbox"/> keep a better notebook                   | <input type="checkbox"/> take better notes    | <input type="checkbox"/> PUSH JUST A LITTLE MORE                               |
| <input checked="" type="checkbox"/> KEEP UP THE GOOD WORK!        |   |  |



## **SEMINAR ON CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT**

Professor: Rev. L. Eugene Vaughn, D. Min.©  
*Temple Bible College*  
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### **FINAL EVALUATION**

**STUDENT NAME:** George Moore  
**COURSE:** Seminar on Christian Leadership Within An Urban Context  
**INSTRUCTOR:** Rev. L. Eugene Vaughn, D. Min.©  
**PERIOD COVERED:** March 6, - May 22, 2004  
**CLASS TIME:** Saturdays, 9:00 a.m. - 1:00 p.m.

**COURSE GRADE:** A

#### **ACADEMIC PERFORMANCE:**

- |   |  |
|---|--|
| <input type="checkbox"/> outstanding          | <input checked="" type="checkbox"/> evidences excellent study habits                   |
| <input checked="" type="checkbox"/> excellent | <input type="checkbox"/> evidences quality preparation outside of class                |
| <input type="checkbox"/> above average        | <input checked="" type="checkbox"/> work of a consistently high quality                |
| <input type="checkbox"/> average              | <input type="checkbox"/> work of an inconsistent quality                               |
| <input type="checkbox"/> below average        | <input type="checkbox"/> work of below standard quality                                |
| <input type="checkbox"/> unsatisfactory       | <input type="checkbox"/> has good analytical/critical thinking/application skills      |
|   | <input type="checkbox"/> needs to have analytical/critical thinking/application skills |

#### **MOTIVATION:**

- |   |  |  |
|---|--|--|
| <input type="checkbox"/> highly self-motivated                | <input checked="" type="checkbox"/> responds willingly | <input checked="" type="checkbox"/> highly organized |
| <input checked="" type="checkbox"/> moderately self-motivated | <input type="checkbox"/> responds when coerced         | <input type="checkbox"/> organized                   |
| <input type="checkbox"/> does not appear to be motivated      | <input type="checkbox"/> unresponsive                  | <input type="checkbox"/> unorganized                 |
| <input type="checkbox"/> needs gentle coercion                | <input type="checkbox"/> unresponsive to coercion      | <input type="checkbox"/> neat                        |
| <input type="checkbox"/> needs overt coercion                 | <input type="checkbox"/> good class participation      | <input type="checkbox"/> sloppy                      |
| <input type="checkbox"/> volunteers frequently                | <input type="checkbox"/> fair class participation      |  |

#### **ATTENDANCE:**

\_\_\_\_\_ ABSENCES \_\_\_\_\_ TARDIES \_\_\_\_\_ POOR ATTENDANCE REFLECTED IN THE GRADE

#### **COMMENTS ON ACADEMIC BACKGROUND/READINESS:**

- |   |   |
|---|---|
| <input checked="" type="checkbox"/> exceptional background                        | <input type="checkbox"/> background deficient, but can succeed in this course   |
| <input type="checkbox"/> excellent background                                     | <input type="checkbox"/> insufficient background for this level of study  |
| <input type="checkbox"/> above average background                                 | <input type="checkbox"/> performance in this class inconsistent with prior exposure to this subject indicated as background |
| <input type="checkbox"/> good background; needs reinforcement in some basic areas |   |

#### **AFFECTIVE CONCERNS:**

- |   |  |  |
|---|--|--|
| <input checked="" type="checkbox"/> very cooperative            | <input type="checkbox"/> cooperative                         | <input type="checkbox"/> uncooperative                       |
| <input checked="" type="checkbox"/> participates well           | <input type="checkbox"/> too talkative                       | <input type="checkbox"/> sleeps in class                     |
| <input type="checkbox"/> fidgets/noisy                          | <input type="checkbox"/> inattentive                         | <input type="checkbox"/> distracts/disturbs neighbors        |
| <input type="checkbox"/> very respectful                        | <input type="checkbox"/> helpful                             | <input type="checkbox"/> insolent/disrespectful              |
| <input checked="" type="checkbox"/> a pleasure to have in class | <input type="checkbox"/> adds to the class environment       | <input type="checkbox"/> detracts from the class environment |
| <input checked="" type="checkbox"/> a good example to peers     | <input checked="" type="checkbox"/> shows leadership ability | <input type="checkbox"/> restless/annoys others              |
|   |  | <input type="checkbox"/> in need of attitudinal adjustment   |

#### **SUGGESTIONS FOR IMPROVEMENT:**

- |   |   |  |
|---|---|--|
| <input type="checkbox"/> more consistent study habits             | <input type="checkbox"/> make flashcards      | <input checked="" type="checkbox"/> read more thoroughly                       |
| <input checked="" type="checkbox"/> practice orally before mirror | <input type="checkbox"/> form a study group   | <input type="checkbox"/> see the tutor/counselor                               |
| <input type="checkbox"/> make vocabulary lists                    | <input type="checkbox"/> get sufficient sleep | <input type="checkbox"/> study this subject <u>DAILY</u>                       |
| <input type="checkbox"/> study before tired                       | <input type="checkbox"/> read aloud w/partner | <input type="checkbox"/> redo work that was unsatisfactorily completed         |
| <input type="checkbox"/> write correction                         | <input type="checkbox"/> see instructor       | <input type="checkbox"/> check class notes w/teacher/classmate/tutor/counselor |
| <input type="checkbox"/> keep a better notebook                   | <input type="checkbox"/> take better notes    | <input type="checkbox"/> PUSH JUST A LITTLE MORE                               |
| <input checked="" type="checkbox"/> KEEP UP THE GOOD WORK!        |   |  |

## SEMINAR ON CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT

Professor: Rev. L. Eugene Vaughn, D. Min. ©  
 Temple Bible College  
 3202 Reading Road • Cincinnati, Ohio 45229 • 513-961-6077



### FINAL EVALUATION

STUDENT NAME: Fermon Williams  
 COURSE: Seminar on Christian Leadership Within An Urban Context  
 INSTRUCTOR: Rev. L. Eugene Vaughn, D. Min. ©  
 PERIOD COVERED: March 6, - May 22, 2004  
 CLASS TIME: Saturdays, 9:00 a.m. - 1:00 p.m.  
 COURSE GRADE: B

#### ACADEMIC PERFORMANCE:

- |   |  |
|---|--|
| <input type="checkbox"/> outstanding          | <input type="checkbox"/> evidences excellent study habits                              |
| <input checked="" type="checkbox"/> excellent | <input type="checkbox"/> evidences quality preparation outside of class                |
| <input type="checkbox"/> above average        | <input checked="" type="checkbox"/> work of a consistently high quality                |
| <input type="checkbox"/> average              | <input type="checkbox"/> work of an inconsistent quality                               |
| <input type="checkbox"/> below average        | <input type="checkbox"/> work of below standard quality                                |
| <input type="checkbox"/> unsatisfactory       | <input type="checkbox"/> has good analytical/critical thinking/application skills      |
|   | <input type="checkbox"/> needs to have analytical/critical thinking/application skills |

#### MOTIVATION:

- |   |  |   |
|---|--|---|
| <input type="checkbox"/> highly self-motivated                | <input checked="" type="checkbox"/> responds willingly       | <input type="checkbox"/> highly organized     |
| <input checked="" type="checkbox"/> moderately self-motivated | <input type="checkbox"/> responds when coerced               | <input checked="" type="checkbox"/> organized |
| <input type="checkbox"/> does not appear to be motivated      | <input type="checkbox"/> unresponsive                        | <input type="checkbox"/> unorganized          |
| <input type="checkbox"/> needs gentle coercion                | <input type="checkbox"/> unresponsive to coercion            | <input type="checkbox"/> neat                 |
| <input type="checkbox"/> needs overt coercion                 | <input checked="" type="checkbox"/> good class participation | <input type="checkbox"/> sloppy               |
| <input type="checkbox"/> volunteers frequently                | <input type="checkbox"/> fair class participation            |   |

#### ATTENDANCE:

\_\_\_\_\_ ABSENCES \_\_\_\_\_ TARDIES \_\_\_\_\_ POOR ATTENDANCE REFLECTED IN THE GRADE

#### COMMENTS ON ACADEMIC BACKGROUND/READINESS:

- |   |   |
|---|---|
| <input type="checkbox"/> exceptional background                                   | <input type="checkbox"/> background deficient, but can succeed in this course   |
| <input checked="" type="checkbox"/> excellent background                          | <input type="checkbox"/> insufficient background for this level of study  |
| <input type="checkbox"/> above average background                                 | <input type="checkbox"/> performance in this class inconsistent with prior exposure to this subject indicated as background |
| <input type="checkbox"/> good background; needs reinforcement in some basic areas |   |

#### AFFECTIVE CONCERNS:

- |   |   |  |
|---|---|--|
| <input type="checkbox"/> very cooperative                       | <input checked="" type="checkbox"/> cooperative                   | <input type="checkbox"/> uncooperative                       |
| <input checked="" type="checkbox"/> participates well           | <input type="checkbox"/> too talkative                            | <input type="checkbox"/> sleeps in class                     |
| <input type="checkbox"/> fidgets/noisy                          | <input type="checkbox"/> inattentive                              | <input type="checkbox"/> distracts/disturbs neighbors        |
| <input checked="" type="checkbox"/> very respectful             | <input type="checkbox"/> helpful                                  | <input type="checkbox"/> insolent/disrespectful              |
| <input checked="" type="checkbox"/> a pleasure to have in class | <input checked="" type="checkbox"/> adds to the class environment | <input type="checkbox"/> detracts from the class environment |
| <input type="checkbox"/> a good example to peers                | <input checked="" type="checkbox"/> shows leadership ability      | <input type="checkbox"/> restless/annoys others              |
|   |   | <input type="checkbox"/> in need of attitudinal adjustment   |

#### SUGGESTIONS FOR IMPROVEMENT:

- |  |  |  |
|--|--|--|
| <input checked="" type="checkbox"/> more consistent study habits | <input type="checkbox"/> make flashcards               | <input checked="" type="checkbox"/> read more thoroughly                       |
| <input type="checkbox"/> practice orally before mirror           | <input checked="" type="checkbox"/> form a study group | <input type="checkbox"/> see the tutor/counselor                               |
| <input type="checkbox"/> make vocabulary lists                   | <input type="checkbox"/> get sufficient sleep          | <input type="checkbox"/> study this subject DAILY                              |
| <input type="checkbox"/> study before tired                      | <input type="checkbox"/> read aloud w/partner          | <input type="checkbox"/> redo work that was unsatisfactorily completed         |
| <input type="checkbox"/> write correction                        | <input type="checkbox"/> see instructor                | <input type="checkbox"/> check class notes w/teacher/classmate/tutor/counselor |
| <input type="checkbox"/> keep a better notebook                  | <input type="checkbox"/> take better notes             | <input type="checkbox"/> PUSH JUST A LITTLE MORE                               |
| <input checked="" type="checkbox"/> KEEP UP THE GOOD WORK!       |  |  |

## **SEMINAR ON CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT**

Professor: Rev. L. Eugene Vaughn, D. Min.©

Temple Bible College

3202 Reading Road • Cincinnati, Ohio 45229 • 513-961-6077



### **FINAL EVALUATION**

STUDENT NAME: Mark Bomar  
 COURSE: Seminar on Christian Leadership Within An Urban Context  
 INSTRUCTOR: Rev. L. Eugene Vaughn, D. Min.©  
 PERIOD COVERED: March 6, - May 22, 2004  
 CLASS TIME: Saturdays, 9:00 a.m. - 1:00 p.m.

COURSE GRADE: **C**

#### **ACADEMIC PERFORMANCE:**

- |   |  |
|---|--|
| <input type="checkbox"/> outstanding              | <input type="checkbox"/> evidences excellent study habits                              |
| <input type="checkbox"/> excellent                | <input type="checkbox"/> evidences quality preparation outside of class                |
| <input checked="" type="checkbox"/> above average | <input type="checkbox"/> work of a consistently high quality                           |
| <input type="checkbox"/> average                  | <input checked="" type="checkbox"/> work of an inconsistent quality                    |
| <input type="checkbox"/> below average            | <input type="checkbox"/> work of below standard quality                                |
| <input type="checkbox"/> unsatisfactory           | <input type="checkbox"/> has good analytical/critical thinking/application skills      |
|   | <input type="checkbox"/> needs to have analytical/critical thinking/application skills |

#### **MOTIVATION:**

- |   |  |   |
|---|--|---|
| <input type="checkbox"/> highly self-motivated                | <input checked="" type="checkbox"/> responds willingly       | <input type="checkbox"/> highly organized     |
| <input checked="" type="checkbox"/> moderately self-motivated | <input type="checkbox"/> responds when coerced               | <input checked="" type="checkbox"/> organized |
| <input type="checkbox"/> does not appear to be motivated      | <input type="checkbox"/> unresponsive                        | <input type="checkbox"/> unorganized          |
| <input type="checkbox"/> needs gentle coercion                | <input type="checkbox"/> unresponsive to coercion            | <input type="checkbox"/> neat                 |
| <input type="checkbox"/> needs overt coercion                 | <input checked="" type="checkbox"/> good class participation | <input type="checkbox"/> sloppy               |
| <input checked="" type="checkbox"/> volunteers frequently     | <input type="checkbox"/> fair class participation            |   |

#### **ATTENDANCE:**

\_\_\_\_\_ ABSENCES \_\_\_\_\_ TARDIES \_\_\_\_\_ POOR ATTENDANCE REFLECTED IN THE GRADE

#### **COMMENTS ON ACADEMIC BACKGROUND/READINESS:**

- |   |   |
|---|---|
| <input type="checkbox"/> exceptional background                                   | <input type="checkbox"/> background deficient, but can succeed in this course   |
| <input type="checkbox"/> excellent background                                     | <input type="checkbox"/> insufficient background for this level of study  |
| <input checked="" type="checkbox"/> above average background                      | <input type="checkbox"/> performance in this class inconsistent with prior exposure to this subject indicated as background |
| <input type="checkbox"/> good background; needs reinforcement in some basic areas |   |

#### **AFFECTIVE CONCERNS:**

- |   |  |  |
|---|--|--|
| <input checked="" type="checkbox"/> very cooperative  | <input type="checkbox"/> cooperative                         | <input type="checkbox"/> uncooperative                       |
| <input checked="" type="checkbox"/> participates well | <input type="checkbox"/> too talkative                       | <input type="checkbox"/> sleeps in class                     |
| <input type="checkbox"/> fidgets/noisy                | <input type="checkbox"/> inattentive                         | <input type="checkbox"/> distracts/disturbs neighbors        |
| <input checked="" type="checkbox"/> very respectful   | <input type="checkbox"/> helpful                             | <input type="checkbox"/> insolent/disrespectful              |
| <input type="checkbox"/> a pleasure to have in class  | <input type="checkbox"/> adds to the class environment       | <input type="checkbox"/> detracts from the class environment |
| <input type="checkbox"/> a good example to peers      | <input checked="" type="checkbox"/> shows leadership ability | <input type="checkbox"/> restless/annoys others              |
|   |  | <input type="checkbox"/> in need of attitudinal adjustment   |

#### **SUGGESTIONS FOR IMPROVEMENT:**

- |  |   |   |
|--|---|---|
| <input checked="" type="checkbox"/> more consistent study habits | <input type="checkbox"/> make flashcards              | <input type="checkbox"/> read more thoroughly                                     |
| <input type="checkbox"/> practice orally before mirror           | <input type="checkbox"/> form a study group           | <input type="checkbox"/> see the tutor/counselor                                  |
| <input type="checkbox"/> make vocabulary lists                   | <input type="checkbox"/> get sufficient sleep         | <input type="checkbox"/> study this subject <b>DAILY</b>                          |
| <input type="checkbox"/> study before tired                      | <input type="checkbox"/> read aloud w/partner         | <input checked="" type="checkbox"/> redo work that was unsatisfactorily completed |
| <input type="checkbox"/> write correction                        | <input type="checkbox"/> see instructor               | <input type="checkbox"/> check class notes w/teacher/classmate/tutor/counselor    |
| <input checked="" type="checkbox"/> keep a better notebook       | <input checked="" type="checkbox"/> take better notes | <input checked="" type="checkbox"/> <b>PUSH JUST A LITTLE MORE</b>                |
| <input checked="" type="checkbox"/> <b>KEEP UP THE GOOD WORK</b> |   |   |

## **SEMINAR ON CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT**

Professor: Rev. L. Eugene Vaughn, D. Min. ©  
*Temple Bible College*  
 3202 Reading Road • Cincinnati, Ohio 45229 • 513-961-6077



### **FINAL EVALUATION**

**STUDENT NAME:** Clarence Smith  
**COURSE:** Seminar on Christian Leadership Within An Urban Context  
**INSTRUCTOR:** Rev. L. Eugene Vaughn, D. Min. ©  
**PERIOD COVERED:** March 6, - May 22, 2004  
**CLASS TIME:** Saturdays, 9:00 a.m. - 1:00 p.m. **COURSE GRADE:** D

#### **ACADEMIC PERFORMANCE:**

- |   |   |
|---|---|
| <input type="checkbox"/> outstanding              | <input type="checkbox"/> evidences excellent study habits   |
| <input type="checkbox"/> excellent                | <input type="checkbox"/> evidences quality preparation outside of class                           |
| <input type="checkbox"/> above average            | <input type="checkbox"/> work of a consistently high quality                                      |
| <input type="checkbox"/> average                  | <input type="checkbox"/> work of an inconsistent quality  |
| <input checked="" type="checkbox"/> below average | <input checked="" type="checkbox"/> work of below standard quality                                |
| <input type="checkbox"/> unsatisfactory           | <input type="checkbox"/> has good analytical/critical thinking/application skills                 |
|   | <input checked="" type="checkbox"/> needs to have analytical/critical thinking/application skills |

#### **MOTIVATION:**

- |   |  |  |
|---|--|--|
| <input type="checkbox"/> highly self-motivated            | <input type="checkbox"/> responds willingly                  | <input type="checkbox"/> highly organized        |
| <input type="checkbox"/> moderately self-motivated        | <input checked="" type="checkbox"/> responds when engaged    | <input type="checkbox"/> organized               |
| <input type="checkbox"/> does not appear to be motivated  | <input type="checkbox"/> unresponsive                        | <input checked="" type="checkbox"/> disorganized |
| <input checked="" type="checkbox"/> needs gentle coercion | <input type="checkbox"/> unresponsive to coercion            | <input type="checkbox"/> neat                    |
| <input type="checkbox"/> needs overt coercion             | <input checked="" type="checkbox"/> good class participation | <input type="checkbox"/> sloppy                  |
| <input type="checkbox"/> volunteers frequently            | <input type="checkbox"/> fair class participation            |  |

#### **ATTENDANCE:**

\_\_\_\_\_ ABSENCES      \_\_\_\_\_ TARDIES      \_\_\_\_\_ POOR ATTENDANCE REFLECTED IN THE GRADE

#### **COMMENTS ON ACADEMIC BACKGROUND/READINESS:**

- |  |   |
|--|---|
| <input type="checkbox"/> exceptional background  | <input type="checkbox"/> background deficient, but can succeed in this course   |
| <input type="checkbox"/> excellent background  | <input checked="" type="checkbox"/> insufficient background for this level of study   |
| <input type="checkbox"/> above average background  | <input type="checkbox"/> performance in this class inconsistent with prior exposure to this subject indicated as background |
| <input checked="" type="checkbox"/> good background; needs reinforcement in some basic areas |   |

#### **AFFECTIVE CONCERNS:**

- |   |  |  |
|---|--|--|
| <input type="checkbox"/> very cooperative                       | <input type="checkbox"/> cooperative                   | <input type="checkbox"/> uncooperative                       |
| <input checked="" type="checkbox"/> participates well           | <input type="checkbox"/> too talkative                 | <input type="checkbox"/> sleeps in class                     |
| <input type="checkbox"/> fidgets/noisy                          | <input type="checkbox"/> inattentive                   | <input type="checkbox"/> distracts/disturbs neighbors        |
| <input checked="" type="checkbox"/> very respectful             | <input type="checkbox"/> helpful                       | <input type="checkbox"/> insolent/disrespectful              |
| <input checked="" type="checkbox"/> a pleasure to have in class | <input type="checkbox"/> adds to the class environment | <input type="checkbox"/> detracts from the class environment |
| <input type="checkbox"/> a good example to peers                | <input type="checkbox"/> shows leadership ability      | <input type="checkbox"/> restless/annoys others              |
|   |  | <input type="checkbox"/> in need of attitudinal adjustment   |

#### **SUGGESTIONS FOR IMPROVEMENT:**

- |  |  |   |
|--|--|---|
| <input checked="" type="checkbox"/> more consistent study habits | <input type="checkbox"/> make flashcards                 | <input type="checkbox"/> read more thoroughly                                     |
| <input type="checkbox"/> practice orally before mirror           | <input type="checkbox"/> form a study group              | <input type="checkbox"/> see the tutor/counselor                                  |
| <input type="checkbox"/> make vocabulary lists                   | <input checked="" type="checkbox"/> get sufficient sleep | <input type="checkbox"/> study this subject <b>DAILY</b>                          |
| <input type="checkbox"/> study <u>before</u> tired               | <input type="checkbox"/> read aloud w/partner            | <input checked="" type="checkbox"/> redo work that was unsatisfactorily completed |
| <input type="checkbox"/> write correction                        | <input type="checkbox"/> see instructor                  | <input type="checkbox"/> check class notes w/teacher/classmate/tutor/counselor    |
| <input checked="" type="checkbox"/> keep a better notebook       | <input checked="" type="checkbox"/> take better notes    | <input checked="" type="checkbox"/> PUSH JUST A LITTLE MORE                       |
| <input type="checkbox"/> <b>KEEP UP THE GOOD WORK!</b>           |  |   |

## **SEMINAR ON CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT**

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*Temple Bible College*  
 3202 Reading Road • Cincinnati, Ohio 45229 • 513-961-6077



### **FINAL EVALUATION**

STUDENT NAME: Larry Martin  
 COURSE: Seminar on Christian Leadership Within An Urban Context  
 INSTRUCTOR: Rev. L. Eugene Vaughn, D. Min.©  
 PERIOD COVERED: March 6, - May 22, 2004  
 CLASS TIME: Saturdays, 9:00 a.m. - 1:00 p.m.

COURSE GRADE: B

#### **ACADEMIC PERFORMANCE:**

- |  |  |
|--|--|
| <input type="checkbox"/> outstanding<br><input checked="" type="checkbox"/> excellent<br><input type="checkbox"/> above average<br><input type="checkbox"/> average<br><input type="checkbox"/> below average<br><input type="checkbox"/> unsatisfactory | <input type="checkbox"/> evidences excellent study habits<br><input checked="" type="checkbox"/> evidences quality preparation outside of class.<br><input type="checkbox"/> work of a consistently high quality<br><input type="checkbox"/> work of an inconsistent quality<br><input type="checkbox"/> work of below standard quality<br><input type="checkbox"/> has good analytical/critical thinking/application skills<br><input type="checkbox"/> needs to have analytical/critical thinking/application skills |
|--|--|

#### **MOTIVATION:**

- |  |   |  |
|--|---|--|
| <input checked="" type="checkbox"/> highly self-motivated<br><input type="checkbox"/> moderately self-motivated<br><input type="checkbox"/> does not appear to be motivated<br><input type="checkbox"/> needs gentle coercion<br><input type="checkbox"/> needs overt coercion<br><input type="checkbox"/> volunteers frequently | <input checked="" type="checkbox"/> responds willingly<br><input type="checkbox"/> responds when coerced<br><input type="checkbox"/> unresponsive<br><input type="checkbox"/> unresponsive to coercion<br><input checked="" type="checkbox"/> good class participation<br><input type="checkbox"/> fair class participation | <input type="checkbox"/> highly organized<br><input checked="" type="checkbox"/> organized<br><input type="checkbox"/> unorganized<br><input type="checkbox"/> neat<br><input type="checkbox"/> sloppy |
|--|---|--|

#### **ATTENDANCE:**

\_\_\_\_\_ ABSENCES      \_\_\_\_\_ TARDIES      \_\_\_\_\_ POOR ATTENDANCE REFLECTED IN THE GRADE

#### **COMMENTS ON ACADEMIC BACKGROUND/READINESS:**

- |   |  |
|---|--|
| <input type="checkbox"/> exceptional background<br><input checked="" type="checkbox"/> excellent background<br><input type="checkbox"/> above average background<br><input type="checkbox"/> good background; needs reinforcement in some basic areas | <input type="checkbox"/> background deficient, but can succeed in this course<br><input type="checkbox"/> insufficient background for this level of study<br><input type="checkbox"/> performance in this class inconsistent with prior exposure to this subject indicated as background |
|---|--|

#### **AFFECTIVE CONCERNS:**

- |   |   |   |
|---|---|---|
| <input checked="" type="checkbox"/> very cooperative<br><input checked="" type="checkbox"/> participates well<br><input type="checkbox"/> fidgets/noisy<br><input type="checkbox"/> very respectful<br><input type="checkbox"/> a pleasure to have in class<br><input type="checkbox"/> a good example to peers | <input type="checkbox"/> cooperative<br><input type="checkbox"/> too talkative<br><input type="checkbox"/> inattentive<br><input type="checkbox"/> helpful<br><input checked="" type="checkbox"/> adds in the class environment<br><input checked="" type="checkbox"/> shows leadership ability | <input type="checkbox"/> uncooperative<br><input type="checkbox"/> sleeps in class<br><input type="checkbox"/> distracts/disturbs neighbors<br><input type="checkbox"/> insolent/disrespectful<br><input type="checkbox"/> detracts from the class environment<br><input type="checkbox"/> restless/annoys others<br><input type="checkbox"/> in need of attitudinal adjustment |
|---|---|---|

#### **SUGGESTIONS FOR IMPROVEMENT:**

- |   |  |  |
|---|--|--|
| <input checked="" type="checkbox"/> more consistent study habits<br><input checked="" type="checkbox"/> practice orally before mirror<br><input type="checkbox"/> make vocabulary lists<br><input type="checkbox"/> study <u>before</u> tired<br><input type="checkbox"/> write correction<br><input type="checkbox"/> keep a better notebook<br><input checked="" type="checkbox"/> KEEP UP THE GOOD WORK! | <input type="checkbox"/> make flashcards<br><input type="checkbox"/> form a study group<br><input type="checkbox"/> get sufficient sleep<br><input type="checkbox"/> read aloud w/partner<br><input type="checkbox"/> see instructor<br><input type="checkbox"/> take better notes | <input checked="" type="checkbox"/> read more thoroughly<br><input type="checkbox"/> see the tutor/counselor<br><input type="checkbox"/> study this subject <u>DAILY</u><br><input type="checkbox"/> redo work that was unsatisfactorily completed<br><input type="checkbox"/> check class notes w/teacher/classmate/tutor/counselor<br><input type="checkbox"/> PUSH JUST A LITTLE MORE |
|---|--|--|

## SEMINAR ON CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT

Professor: Rev. L. Eugene Vaughn, D. Min. ©  
 Temple Bible College  
 3202 Reading Road • Cincinnati, Ohio 45229 • 513-961-6077



### FINAL EVALUATION

STUDENT NAME: Herschel Willis  
 COURSE: Seminar on Christian Leadership Within An Urban Context  
 INSTRUCTOR: Rev. L. Eugene Vaughn, D. Min. ©  
 PERIOD COVERED: March 6, - May 22, 2004  
 CLASS TIME: Saturdays, 9:00 a.m. - 1:00 p.m.  
 COURSE GRADE: D

#### ACADEMIC PERFORMANCE:

- |  |  |
|--|--|
| <input type="checkbox"/> outstanding<br><input type="checkbox"/> excellent<br><input type="checkbox"/> above average<br><input type="checkbox"/> average<br><input checked="" type="checkbox"/> below average<br><input type="checkbox"/> unsatisfactory | <input type="checkbox"/> evidences excellent study habits<br><input type="checkbox"/> evidences quality preparation outside of class<br><input type="checkbox"/> work of a consistently high quality<br><input type="checkbox"/> work of an inconsistent quality<br><input type="checkbox"/> work of below standard quality<br><input type="checkbox"/> has good analytical/critical thinking/application skills<br><input type="checkbox"/> needs to have analytical/critical thinking/application skills |
|--|--|

#### MOTIVATION:

- |  |   |  |
|--|---|--|
| <input type="checkbox"/> highly self-motivated<br><input checked="" type="checkbox"/> moderately self-motivated<br><input type="checkbox"/> does not appear to be motivated<br><input type="checkbox"/> needs gentle coercion<br><input type="checkbox"/> needs overt coercion<br><input type="checkbox"/> volunteers frequently | <input checked="" type="checkbox"/> responds willingly<br><input type="checkbox"/> responds when coerced<br><input type="checkbox"/> unresponsive<br><input type="checkbox"/> unresponsive to coercion<br><input checked="" type="checkbox"/> good class participation<br><input type="checkbox"/> fair class participation | <input type="checkbox"/> highly organized<br><input type="checkbox"/> organized<br><input checked="" type="checkbox"/> unorganized<br><input type="checkbox"/> neat<br><input type="checkbox"/> sloppy |
|--|---|--|

#### ATTENDANCE:

\_\_\_\_\_ ABSENCES      \_\_\_\_\_ TARDIES      \_\_\_\_\_ POOR ATTENDANCE REFLECTED IN THE GRADE

#### COMMENTS ON ACADEMIC BACKGROUND/READINESS:

- |   |  |
|---|--|
| <input type="checkbox"/> exceptional background<br><input type="checkbox"/> excellent background<br><input type="checkbox"/> above average background<br><input checked="" type="checkbox"/> good background; needs reinforcement in some basic areas | <input type="checkbox"/> background deficient, but can succeed in this course<br><input type="checkbox"/> insufficient background for this level of study<br><input type="checkbox"/> performance in this class inconsistent with prior exposure to this subject indicated as background |
|---|--|

#### AFFECTIVE CONCERNS:

- |   |   |   |
|---|---|---|
| <input type="checkbox"/> very cooperative<br><input type="checkbox"/> participates well<br><input type="checkbox"/> fidgets/noisy<br><input checked="" type="checkbox"/> very respectful<br><input checked="" type="checkbox"/> a pleasure to have in class<br><input type="checkbox"/> a good example to peers | <input type="checkbox"/> cooperative<br><input type="checkbox"/> too talkative<br><input type="checkbox"/> inattentive<br><input checked="" type="checkbox"/> helpful<br><input type="checkbox"/> adds to the class environment<br><input checked="" type="checkbox"/> shows leadership ability | <input type="checkbox"/> uncooperative<br><input type="checkbox"/> sleeps in class<br><input type="checkbox"/> distracts/disturbs neighbors<br><input type="checkbox"/> insolent/disrespectful<br><input type="checkbox"/> detracts from the class environment<br><input type="checkbox"/> restless/annoys others<br><input type="checkbox"/> in need of attitudinal adjustment |
|---|---|---|

#### SUGGESTIONS FOR IMPROVEMENT:

- |   |   |  |
|---|---|--|
| <input checked="" type="checkbox"/> more consistent study habits<br><input type="checkbox"/> practice orally before mirror<br><input type="checkbox"/> make vocabulary lists<br><input type="checkbox"/> study before tired<br><input type="checkbox"/> write correction<br><input checked="" type="checkbox"/> keep a better notebook<br><input type="checkbox"/> KEEP UP THE GOOD WORK! | <input type="checkbox"/> make flashcards<br><input type="checkbox"/> form a study group<br><input type="checkbox"/> get sufficient sleep<br><input type="checkbox"/> read aloud w/partner<br><input type="checkbox"/> see instructor<br><input checked="" type="checkbox"/> take better notes | <input type="checkbox"/> read more thoroughly<br><input type="checkbox"/> see the tutor/counselor<br><input type="checkbox"/> study this subject <u>DAILY</u><br><input checked="" type="checkbox"/> class work that was unsatisfactorily completed<br><input type="checkbox"/> check class notes w/teacher/classmate/tutor/counselor<br><input checked="" type="checkbox"/> PUSH JUST A LITTLE MORE |
|---|---|--|

Seminar Graduation Celebration

# **Diarfa Gospel Ministries, Inc.**



*and*



## **Temple Bible College**

**Present**

**A Graduate Leadership  
Certification Celebration**

**Seminar on Christian Leadership  
Within An Urban Context**

**Pilgrim Missionary Baptist Church  
C. L. Connor Fellowship Hall  
1525 Lincoln Avenue  
Cincinnati, Ohio 45206**

***Friday, June 4, 2004  
4:00 p.m.***

# Commencement Fellowship Service

## Christian Leadership Within An Urban Context

*Friday, June 4, 2004*

*4:00 p.m.*

Opening Remarks.....	Rev. L. Eugene Vaughn
.....	..... Doctoral Candidate
.....	..... United Theological Seminar
.....	..... Adjunct Instructor
.....	..... Temple Bible College
Praise and Celebration In Song .....	Rev. Sherwin Q. Ealy
.....	..... Praise Leader
Opening Prayer .....	Rev. Larry Martin
Scriptural Reading .....	Rev. Herschel Willis
The Leadership Lesson .....	Rev. L. Eugene Vaughn
.....	..... What Mean These Stones
.....	..... Joshua 4:5-6
The Responses .....	The Student Participants Respond
Group Hymn.....	Rev. Fermon Williams
.....	..... Praise Leader
Presentation of Leadership Certificates .....	Dr. Calvin A. Harper
.....	..... President
.....	..... Temple Bible College
Prayer over the Student Leadership.....	Dr. William Chesley
.....	..... Chairman
.....	..... Temple Bible College
Dismissal and Blessing .....	Dr. Carl Adkins
.....	..... Dean of Students
	..... Temple Bible College



*The Leadership Graduates*

*Friday, June 4, 2004*

*7:00 p.m.*

**Temple Bible College Commencement Ceremonies**

**Held at**

**Golden Leaf Missionary Baptist Church**

**5910 Argus Road**

**Cincinnati, Ohio 45224**

**Dr. Karl P. Adkins, Pastor**

**Minister Herschel G. Willis**

*Calvary Baptist Church*

**Minister Larry Martin**

*Calvary Baptist Church*

**Minister Clarence L. Smith**

*Calvary Baptist Church*

**Minister Mark Bomar**

*Morning Star Baptist Church*

**Minister Fermon Williams**

*Morning Star Baptist Church*

**Dr. George T. Moore**

*Morning Star Baptist Church*

**Minister Carlton A. Threatts**

*Progressive Baptist Church*

**Pastor Sherwin Ealy**

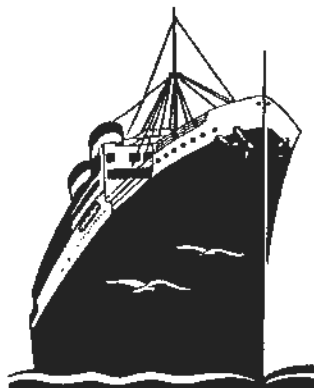
*Pilgrim Baptist Church*

**Minister Jerome Clay**

*Morning Star Church*

**Minister Robert Boyd**

*Morning Star Baptist Church*



*Christian Conference*  
***with***

Rev. Sherwin & Yvonne Ealy

*April 4, 2005*

**Six days and five nights**

**For questions and information**

**See Sis. Rosylinn Cargile  
(513) 771-6944 or (513) 518-2447**

***“We are sailing along”***

# CERTIFICATE OF COMPLETION TEMPLE BIBLE COLLEGE

This certificate is awarded to

In recognition of satisfactory completion of The Graduate Seminar on

**CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT**



Rev. L. Eugene Vaughn, President Biarfa Gospel Ministries

Date

Dr. Calvin A. Harper, President Temple Bible College

Date

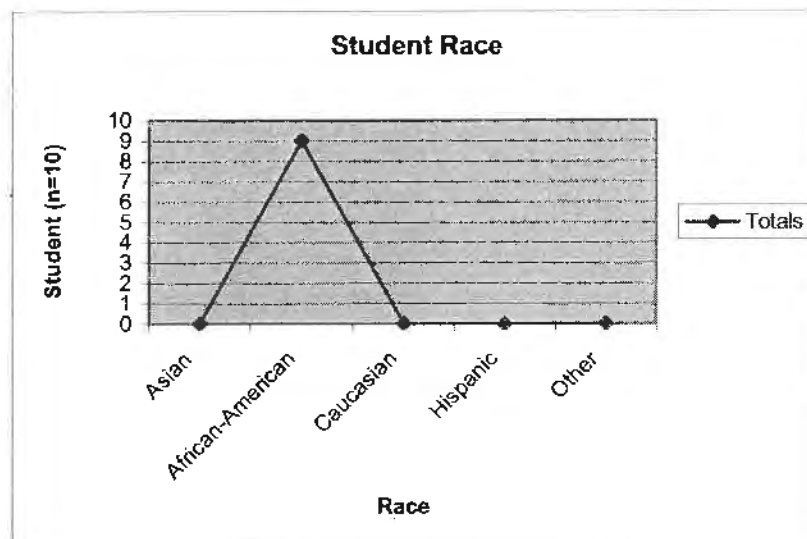
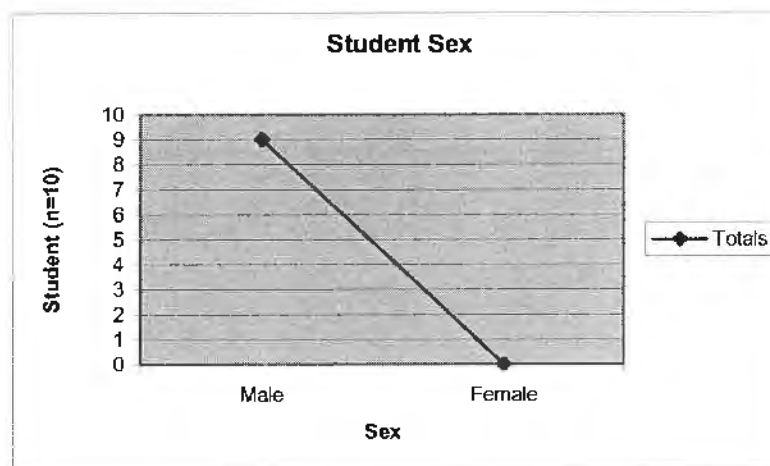
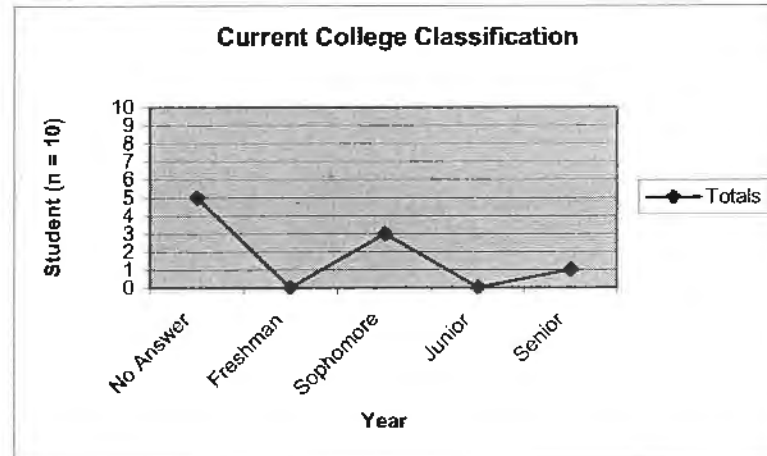


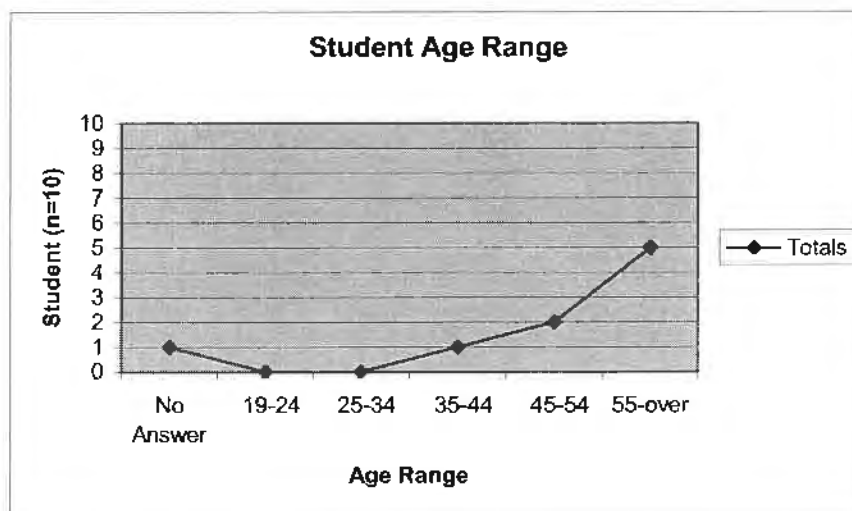
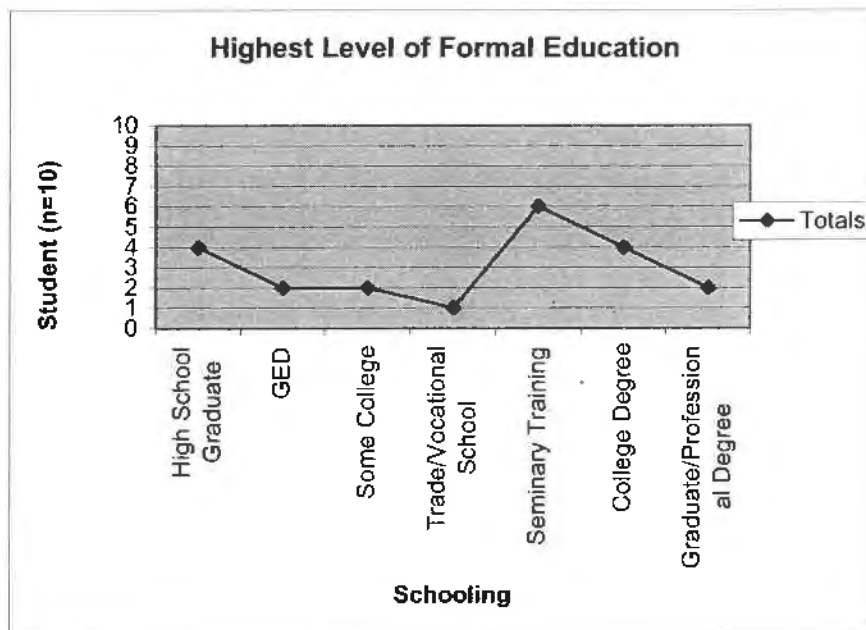
*Good leadership is a channel of water controlled by God. He directs it to whatever ends he chooses. (Proverbs 21:1)*

**APPENDIX D**  
**CHARTS & TABLES**

## Registration Information Packet Data

**Seminar Course: Christian Leadership Within An Urban Context**  
**Registration Information Packet**  
**Student Professional and Demographic Data**





## Leadership Seminar Evaluation Form

**SEMINAR ON CHRISTIAN LEADERSHIP WITHIN  
AN URBAN CONTEXT**

Rev. L. Eugene Vaughn, D. Min. ©

United Theological Seminary

Pilgrim Missionary Baptist Church

**Leadership Seminar Evaluation Form**

We are very interested in your opinions concerning the quality of this seminar. Please place a check within the scale, from excellent to poor, which indicates how you feel about each aspect of the presentation.

Please complete this form and return it to the instructor before leaving the **Seminar on Christian Leadership Within an Urban Context**.

	Excellent	Good	Fair	Poor
1. <b>The Presenter</b> provided sufficient biblical examples to support his/her thesis position and/or principles.				
2. <b>The Examples</b> were related to the topic of discussion.				
3. <b>The Presentation</b> motivated you.				
4. <b>The Presentation</b> influenced you to reconsider how you view Christian Leadership.				
5. <b>The Presentation</b> helped you gain a new perspective on the Christian Life as a leader within an Urban Context.				
6. <b>The Presentation</b> was gracious and given with confidence and clarity.				
7. <b>The Presentation</b> influenced you to reconsider how you view Christian Leadership.				
8. <b>The Presentation</b> challenged you to either make a change in your life or the life of your community.				
9. <b>The Presenter</b> gave you some skill building tools to improve your style of leadership.				
10. Effectiveness of the <b>Presenter's Presentation</b> .				
11. New study techniques were learned from <b>This Presentation</b> .				
12. <b>The Information</b> presented was helpful for your ministry.				
13. <b>The Physical Facilities</b> were reasonably comfortable.				
14. <b>The Presenter</b> was well prepared and knowledgeable about the topic.				
15. <b>The Presenter</b> was responsive to student participation.				

16. Give an **Overall Evaluation** of the Topic Presented.

17. Please list ways in which **This Presentation** has helped you.

18. Please list ways in which **This Presentation** can be improved.

19. **Suggestions and Comments.**

Leadership Pre-Test and Post Test Data: Temple

***SEMINAR ON CHRISTIAN LEADERSHIP WITHIN AN URBAN  
CONTEXT***

Rev. L. Eugene Vaughn, D. Min. ©

United Theological Seminary

Temple Bible College

Cincinnati, Ohio

*March 6 – May 22, 2004*

**A Test for Leadership Potential: PRETEST**

**\*This test adapts and incorporates Dr. Myles Monroe's  
Methodological Test for Leadership Potential.**

<b>Leadership Potential</b>	<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>Don't Know</b>	<b>No Response</b>
1. I agree with the principle that I can learn to become a leader Within An Urban Context as a Christian Minister.	80%	10%	0%	0%	0%	10%
2. I think my style of ministry has equipped me to educate and train others in Christian Ministry to Transform the Urban Crisis.	60%	20%	0%	0%	10%	10%
3. I believe that Christian Leadership extends to social action in the Urban Context.	70%	20%	0%	0%	0%	10%
4. I think I have a satisfactory concept of the Christian Leadership role within an Urban Context.	30%	50%	0%	0%	10%	10%
5. I understand that the Church must develop more leaders who are willing to provide special ministry to transform the Urban Crisis.	60%	30%	0%	0%	0%	10%
6. Transformational leadership requires continuous preparation and training to understand the social and spiritual needs within the Urban Community.	80%	10%	0%	0%	0%	10%
7. Effective Christian Education within the Church requires a Biblical Lesson Plan.	80%	10%	0%	0%	0%	10%
8. I possess a deep guiding purpose with reference to having a ministry that is meaningful and significant to addressing the life needs of the urban community.	50%	40%	0%	0%	0%	10%
9. I have a clear vision about Jesus' mandate for the poor and oppressed.	50%	30%	10%	0%	0%	10%



<b>Leadership Potential</b>	<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>Don't Know</b>	<b>No Response</b>
10. I have a heart to inspire others through Christian Education to become independent from the bondage of other people's opinions and pre-judgments.	70%	20%	0%	0%	0%	10%
11. I desire to tap the unlimited potential within me to creatively develop myself as a leader with influence.	80%	10%	0%	0%	0%	10%
12. I love to serve others and help them improve their lives and to maximize their potential.	80%	10%	0%	0%	0%	10%
13. I cultivate and reserve regular time for solitude, prayer and meditation with the Lord Jesus Christ.	30%	50%	0%	10%	0%	10%
14. I am teachable because I operate on the principle that all I have learned is not all there is to know.	80%	10%	0%	0%	0%	10%
15. I am constantly refining my ministry skills through an ongoing program of study understanding that competence is mandatory for Church Leadership.	30%	60%	0%	0%	0%	10%
16. I am tolerant and patient with those who fail because I understand that potential is more valuable than behavior.	30%	50%	0%	0%	10%	10%
17. I am careful to maintain the highest standards of honesty and integrity as a model and mentor of leaders.	30%	60%	0%	0%	0%	10%
18. I communicate my vision for transformation of the Urban Context with my church and community leadership.	40%	30%	0%	10%	0%	20%
19. I am an avid reader who has cultivated the habit of sharpening my knowledge base through books, journals, spiritual magazines, and the Bible.	20%	40%	20%	0%	10%	10%
20. I am deeply sensitive to the need to maximize time in the selection of ministry priorities.	50%	30%	0%	0%	10%	10%
21. I radiate positive energy with an optimistic attitude and an enthusiastic spirit toward life and ministry.	30%	60%	0%	0%	0%	10%

<b>Leadership Potential</b>	<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>Don't Know</b>	<b>No Response</b>
22. I believe in the worth and value of others who are less fortunate and live in poverty.	60%	30%	0%	0%	0%	10%
23. I maintain a balanced, moderated, regular program of exercise and diet in order to keep myself in the best possible condition.	20%	40%	20%	0%	0%	20%
24. I avoid procrastination and embrace active responsibility cheerfully.	10%	50%	30%	0%	0%	10%
25. I initiate new innovations and ventures, while at the same time, I welcome new ideas without fear of challenging convention and tradition.	30%	40%	20%	0%	0%	10%
26. I am decisive as a decision maker. I am most often fully aware of and accept the consequences of my decisions.	30%	30%	30%	0%	0%	10%
27. I am result-oriented and care more for the accomplishment of the task than who gets the credit.	40%	40%	0%	0%	10%	10%
28. I am committed to excellence and take pride in every task.	30%	60%	0%	0%	0%	10%
29. I learn from my mistakes and failures rather than allowing them to discourage, defeat or immobilize me.	30%	50%	10%	0%	0%	10%
30. I measure my performance and success only against my potential as a leader and my purpose in ministry without comparing my achievements or myself with other leaders.	40%	40%	0%	10%	0%	10%
31. I desire to discern and discover what people want and I am motivated to help them achieve it.	20%	60%	0%	0%	10%	10%
32. I involve other church and community leaders in setting collaborative goals for change.	30%	35%	15%	0%	10%	10%
33. I find, as a leader, that often my weak points outweigh my strong points.	20%	20%	30%	0%	0%	30%
34. I agree that clear objectives are essential to effectively teach Christians to assume positions of leadership in the Church and/or community.	60%	30%	0%	0%	0%	10%

<b>Leadership Potential</b>	<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>Don't Know</b>	<b>No Response</b>
35. I believe this seminar will enhance my skills to influence my Church and community as a Christian Leader.	70%	20%	0%	0%	0%	10%
36. I am motivated to increase my level of leadership skills by a deep passion to tap the vast hidden potential that is buried within me.	70%	20%	0%	0%	0%	10%
37. A leader must become a servant of others.	80%	10%	0%	0%	0%	10%
38. Leaders are born, not trained.	10%	0%	50%	0%	30%	10%
39. A leader does not "drive" people, but must "lead" them.	60%	25%	5%	0%	0%	10%
40. A leader cannot lead someone beyond the destiny that he/she is willing to travel.	60%	5%	15%	0%	10%	10%
41. Jesus is an excellent role model for leaders who desire to influence change in the Urban Community.	90%	0%	0%	0%	0%	10%

## ***SEMINAR ON CHRISTIAN LEADERSHIP WITHIN AN URBAN CONTEXT***

Rev. L. Eugene Vaughn, D. Min.©

United Theological Seminary

Temple Bible College

Cincinnati, Ohio

***March 6 – May 22, 2004***

### **A Test for Leadership Potential: POSTTEST**

**\*This test adapts and incorporates Dr. Myles Monroe's  
Methodological Test for Leadership Potential.**

<b>Leadership Potential</b>	<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>Don't Know</b>	<b>No Response</b>
1. I agree with the principle that I can learn to become a leader Within An Urban Context as a Christian Minister.	60%	20%	0%	0%	0%	20%
2. I think my style of ministry has equipped me to educate and train others in Christian Ministry to Transform the Urban Crisis.	30%	50%	0%	0%	0%	20%
3. I believe that Christian Leadership extends to social action in the Urban Context.	60%	20%	0%	0%	0%	20%
4. I think I have a satisfactory concept of the Christian Leadership role within an Urban Context.	40%	40%	0%	0%	0%	20%
5. I understand that the Church must develop more leaders who are willing to provide special ministry to transform the Urban Crisis.	70%	10%	0%	0%	0%	20%
6. Transformational leadership requires continuous preparation and training to understand the social and spiritual needs within the Urban Community..	70%	10%	0%	0%	0%	20%
7. Effective Christian Education within the Church requires a Biblical Lesson Plan.	80%	0%	0%	0%	0%	20%
8. I possess a deep guiding purpose with reference to having a ministry that is meaningful and significant to addressing the life needs of the urban community.	70%	10%	0%	0%	0%	20%
9. I have a clear vision about Jesus' mandate for the poor and oppressed.	70%	10%	0%	0%	0%	20%

<b>Leadership Potential</b>	<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>Don't Know</b>	<b>No Response</b>
10. I have a heart to inspire others through Christian Education to become independent from the bondage of other people's opinions and pre-judgments.	70%	10%	0%	0%	0%	20%
11. I desire to tap the unlimited potential within me to creatively develop myself as a leader with influence.	60%	20%	0%	0%	0%	20%
12. I love to serve others and help them improve their lives and to maximize their potential.	80%	0%	0%	0%	0%	20%
13. I cultivate and reserve regular time for solitude, prayer and meditation with the Lord Jesus Christ.	50%	30%	0%	0%	0%	20%
14. I am teachable because I operate on the principle that all I have learned is not all there is to know.	80%	0%	0%	0%	0%	20%
15. I am constantly refining my ministry skills through an ongoing program of study understanding that competence is mandatory for Church Leadership.	50%	30%	0%	0%	0%	20%
16. I am tolerant and patient with those who fail because I understand that potential is more valuable than behavior.	50%	30%	0%	0%	0%	20%
17. I am careful to maintain the highest standards of honesty and integrity as a model and mentor of leaders.	60%	20%	0%	0%	0%	20%
18. I communicate my vision for transformation of the Urban Context with my church and community leadership.	50%	20%	10%	0%	0%	20%
19. I am an avid reader who has cultivated the habit of sharpening my knowledge base through books, journals, spiritual magazines, and the Bible.	50%	30%	0%	0%	0%	20%
20. I am deeply sensitive to the need to maximize time in the selection of ministry priorities.	60%	20%	0%	0%	0%	20%
21. I radiate positive energy with an optimistic attitude and an enthusiastic spirit toward life and ministry.	40%	40%	0%	0%	0%	20%

<b>Leadership Potential</b>	<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>Don't Know</b>	<b>No Response</b>
22. I believe in the worth and value of others who are less fortunate and live in poverty.	0%	0	80%	0%	0%	20%
23. I maintain a balanced, moderated, regular program of exercise and diet in order to keep myself in the best possible condition.	20%	40%	10%	10%	0%	20%
24. I avoid procrastination and embrace active responsibility cheerfully.	20%	40%	10%	0%	10%	20%
25. I initiate new innovations and ventures, while at the same time, I welcome new ideas without fear of challenging convention and tradition.	50%	30%	0%	0%	0%	20%
26. I am decisive as a decision maker. I am most often fully aware of and accept the consequences of my decisions.	35%	40%	5%	0%	0%	20%
27. I am result-oriented and care more for the accomplishment of the task than who gets the credit.	60%	20%	0%	0%	0%	20%
28. I am committed to excellence and take pride in every task.	40%	40%	0%	0%	0%	20%
29. I learn from my mistakes and failures rather than allowing them to discourage, defeat or immobilize me.	50%	25%	5%	0%	0%	20%
30. I measure my performance and success only against my potential as a leader and my purpose in ministry without comparing my achievements or myself with other leaders.	40%	35%	5%	0%	0%	20%
31. I desire to discern and discover what people want and I am motivated to help them achieve it.	60%	15%	5%	0%	0%	20%
32. I involve other church and community leaders in setting collaborative goals for change.	30%	35%	5%	10%	0%	20%
33. I find, as a leader, that often my weak points outweigh my strong points.	20%	10%	50%	0%	0%	20%
34. I agree that clear objectives are essential to effectively teach Christians to assume positions of leadership in the Church and/or community.	70%	10%	0%	0%	0%	20%

<b>Leadership Potential</b>	<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>Don't Know</b>	<b>No Response</b>
35. I believe this seminar will enhance my skills to influence my Church and community as a Christian Leader.	70%	20%	0%	0%	0%	20%
36. I am motivated to increase my level of leadership skills by a deep passion to tap the vast hidden potential that is buried within me.	80%	0%	0%	0%	0%	20%
37. A leader must become a servant of others.	80%	0%	0%	0%	0%	20%
38. Leaders are born, not trained.	10%	20%	10%	20%	0%	40%
39. A leader does not "drive" people, but must "lead" them.	70%	10%	0%	0%	0%	20%
40. A leader cannot lead someone beyond the destiny that he/she is willing to travel.	60%	10%	0%	10%	0%	20%
41. Jesus is an excellent role model for leaders who desire to influence change in the Urban Community.	80%	0%	0%	0%	0%	20%

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